

NEW SERIES

VOL. XIV, No. 5

THE CLERGY REVIEW

MAY 1938

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The CLERGY REVIEW

NEW SERIES.

VOL. XIV, No. 5.

MAY, 1938

ATTENDE DOCTRINÆ

“IF expansion was the Church’s duty at any time, today it is a matter of life and death : she must conquer or be conquered, either expand or be swept down-stream. This is the only formula worth quoting, for it is the only true one. The first factor of this conquest is the Christian education of the children, but what makes this conquest fruitful and permanent is the training of militants. Conquering is not altering or whittling down the truth but presenting it to minds in such a manner as to make it acceptable. What makes this conquest fruitful is that it is free ; what makes it permanent is that it is kind.”

So spoke the Pope a few weeks ago to the French bishops and thereby he spoke to us all and especially to us priests. They are words which somehow make a priest’s heart thrill. This Pope has times without number stressed the need of the Confraternity of Christian Doctrine ; we must teach the children first, and we must continue the teaching of those who have ceased to be children by enrolling them in the Confraternity of Christian Doctrine. Christian doctrine means dogma ; that means Christian truth. *Euntes docete* was the last injunction of God Incarnate here on earth, and that command has been echoed by the Vicars of Christ ever since ; the Church conquers only by teaching, by persuading others of the truth : “You shall know the truth and the truth shall make you free.” The Scriptures say : “God will have all men to be saved and to come to the knowledge of the truth.” There are thousands of missionaries to bring the truth to pagan lands, but every priest is a missionary wherever he is.

Now is there not a danger lest the duty of teaching be sometimes, I do not say forgotten—that would be a libel against my fellow clergy—but relegated to a secondary place among the numerous duties which fill a priest's life? Building—the building of churches, schools, halls, presbyteries—the administration of the Sacraments, an increasing number of communions, sick calls, interest in social justice, even civic duties, adorning our churches, beautifying our sanctuaries, giving frequent and attractive services, being often and long in the confessional, being always at call for those who wish to visit us, signing papers for them, sometimes getting jobs for them, writing letters on their behalf—God knows how multifarious our duties are and with what heroic patience so many priests go through the day! And yet is it not true that sometimes *teaching*, i.e., expounding, explaining, elucidating revealed truths, strengthening the faith of Catholics, their mental acceptance and grasp of Christian truth, gets somewhat crowded out as if it were not *primary*.

We preach, of course, every Sunday, perhaps even twice; but is it not true that what we say in the pulpit is mostly exhortation to virtue, rather than explanation of doctrine? We take a passage of Epistle or Gospel, comment on it in a practical way, make some application to daily life; or we refer to some feast of the past or coming week, we urge our people frequently to approach the Sacraments; we point out the dangers of sin and the precautions to be taken against them; we ask them to help us financially; but rarely do we really *teach*. Hardly ever do our people go away with a deeper intellectual insight into some of the truths of the faith. No doubt their will is stirred to do the good, but their mind has not specially fallen in love with the truth, with the immeasurable majesty of God's revelation, with the glory of the truth,

which is the only light and lamp in this darksome world.

Ascetical theology does indeed tell us that the intensity of our love of God is not necessarily conditioned by the measure of our intellectual grasp of revealed truth. The simplest person innocent of all theology *can* love God as much as, he may even love Him more than, the deepest thinker in theological science. All this is true. But note : such a simple person can do so, and doubtless some such simple persons actually do so, but this in no sense proves that it is the normal course of events. Normally love follows knowledge. Perhaps some reader will quote to me : "*Gratias ago tibi Pater, quia abscondisti haec a sapientibus et revelasti ea parvulis.*" But he forgets that it would be hard to prove that Our Lord meant by "*sapientes*" those who well understood God's revelation, and by "*parvuli*" those who understood little of it. The "*wise*" are the *sapientes hujus saeculi*, not the *sapientes scientia sanctorum*. But even though it were true—which most certainly it is not—that those who are "*simple*" in understanding, in the intellectual appreciation of revealed truth, who never feel any inclination to ask questions, who never dovetail their homely knowledge with revealed truth, often have the stronger faith, nevertheless it is emphatically impossible in these days to keep people thus artificially simple.

It cannot be done. In the thirty-six years of my connection with the Catholic Missionary Society this has been borne in upon me. It is well known that the priests of the Catholic Missionary Society, before the set sermon of the evening, devote at least half an hour to answering the questions placed in the Question Box. Now I can certify that for the last twenty years the larger part of the questions, perhaps eighty per cent of them, are asked by Catholics rather than non-Catholics. And these questions reveal a

most astounding lack of knowledge, the strangest confusion of mind about some of the most fundamental doctrines of the faith. Now, it is of no use to say afterwards: "What silly questions! What an absurd mentality! They ought to have known better!" Ought we not rather to seek a remedy? To examine our own consciences and ask ourselves, "Why do they *not* know better?" After all we are their teachers, and normally they can know only as much as we teach them. No master is particularly proud when his disciples all fail in the examinations. The disciples may be at fault, distracted, unwilling and lazy, yet when the failure is extensive, teachers usually query their own methods also.

I have been connected with the Catholic Evidence Guild since 1918. Now the men and women who are members are obviously the very best of Catholics, eager, ready for great self-sacrifice in spreading the faith. It has been my lot to examine many of them, and one discovers the most amazing lacunae in religious knowledge, even among men and women who are far above the average in intellectual ability. What has happened? They have learnt their Catechism and left school at fourteen, with the mentality of children. Afterwards they have hardly ever opened a Catholic book, except their prayer-book. At most they will have read a Catholic paper for a few items of Catholic news. Those that go to our great schools are not very much better off, as no doubt the chaplains at the Universities would testify. As far as I can estimate, those who frequent our grammar schools are, on the whole, best instructed. In our boarding schools the very religious surroundings—though in themselves immensely advantageous—lead to the illusion in pupils and teachers that all is right and all is quite perfectly understood. Besides, the many secular subjects which have to be studied crowd "religion" out.

The ill-fated Institute of Higher Studies of a few years ago failed for lack of support. It was an heroic attempt, though perhaps it was too hastily started, and its scheme not sufficiently well thought out. Perhaps it catered too exclusively for those who were financially and intellectually privileged. Be that as it may, the natural seat of Christian teaching is the parish church; other endeavours can only be supplementary and secondary.

The Holy See has repeatedly and with the utmost urgency emphasized the need of the Confraternity of Christian Doctrine in every parish. As yet very little has been done to conform to these instructions. The parishes in which the Confraternity of Christian Doctrine is a reality and a real force amongst the people are as yet very, very few.

"I have already got a number of confraternities in my parish; why add to them?" thinks many a priest, reading this. We suggest few confraternities and more efficient ones. Canon Law makes the Confraternity of Christian Doctrine really official and obligatory.

But better no Confraternity than a moribund one, or rather a dead-born child of a moment's fervour. If we want to make it a spiritual reality we must count the cost, and the cost will be a heavy one. It is better to face it from the outset. We must teach! If we just establish the Confraternity and then leave it alone to grow by itself, through the zeal of the laity unaided by the priest, it will inevitably die. We priests ourselves must not merely pay it an occasional visit of encouragement. We ourselves must be the teachers, faithful and not intermittent, at least during the first years of its existence. If perchance other parochial work has crowded out our preparation, we can at least read something to them of religious interest, or tell them where precisely to find literature, and recommend some books. We

may ask some fellow priests to come and talk to them about experiences which are connected, though perhaps distantly, with the faith. Anything which bears upon Christianity may come in useful, if it be only a paragraph in a paper dealing with the Church in many lands. Those who have tried such informal talks will testify to the surprising interest taken in them by the laity ; and it will be seen how comparatively easily they can be roused to enthusiasm for the faith. Only thus can the Pope's injunctions be obeyed, to make our people militant Christians. No one will fight for an unknown, and therefore uncherished, cause.

What, then, shall we teach ? The Catechism ? That will not hold the people. They will be bored with it. They will come once or twice and then stay away. But are we not perhaps mistaken in thinking so ? Have we tried it ? Supposing we spend a little time in thinking out a good scheme. We might teach (1) Dogma, (2) Moral, (3) Bible, (4) Church History, (5) Saints' Lives. People love a tale. Supposing we started with history. At present, ninety-nine per cent of our people know nothing of what happened between the time of St. Peter and Pius XI. Yet there are scenes to be told which would thrill any Christian heart. The story of the great persecutions, from that under Nero to those in Spain, Mexico, Germany, Russia today. The temporary success and final defeat of the great heresies. The story of the Missions in Asia and Africa. There is so much to tell. The information is so easy to find for any priest who sets out to search for it. Then there are the lives of the Saints, an almost inexhaustible source of interesting talks, if we will read up a little historical matter ourselves.

At present, our people know nothing whatever of the Old Testament except the few names of Adam and Eve, Cain and Abel, Abraham, Joseph, Moses

and David. Yet the story of the Bible and modern discoveries would thrill any number of intelligent laymen. Let us not think that Dogma and Moral would not supply us with any matter for interesting talks. There are always plenty of people who enjoy a conscience-case clearly propounded, or a little discussion on the responsibility of human acts. In Dogma the mysteries of Grace, of Merit, of the Theological Virtues, of the Incarnation, of the Beatific Vision and of the Blessed Trinity could be made most attractive. If we gave the members of our Confraternity of Christian Doctrine a quarter of an hour's talk once a week, and if we prepared that talk well, that Confraternity would be the most flourishing in the parish. We could rouse interest in doctrinal questions by having a doctrinal mission given by the Catholic Missionary Society, and the interest thus aroused it would not be so difficult to maintain. Let us get rid of the idea that the Catholic Missionary Society, so heartily recommended by our present Cardinal, is only to give missions to non-Catholics. Its aim is to give doctrinal missions and as a matter of fact the majority of the audiences are Catholics. Cardinal Bourne said wisely: "Sixty per cent of the good you do, is to our own people, who relearn their Catechism without being aware that they are receiving instruction." Of course, it would mean some effort, it would mean some perseverance, but it would be amply repaid. It would be one of the best means of stopping the leakage which distresses the heart of every priest in England. There is an old philosophical tag: "*Bonum est diffusivum sui*", which applies to knowledge in a special manner. *Scientia est diffusiva sui*. Let a man or a woman really know something, give them a bit of information about something, no matter what it is, and they will speak about it to a neighbour, they will even boast of it. They feel a wholesome feeling of superiority in the possession of

their knowledge. This human instinct we priests should utilize in spreading the knowledge of Christian doctrine, thereby maintaining the faith through the laity. At present our laity are weak, exposed to the poisonous and debilitating effect of evil propaganda of all sorts. They feel bewildered because they know so little. They do not regard their faith as an intellectual possession; they are not mentally proud about it, because they have not learned sufficiently to appreciate its glories.

There can be little doubt that the Reformation was caused, at least partially, by sheer lack of teaching. There was too little preaching in pre-Reformation days, and that preaching was not always intellectual food for the people. Let us learn from the past. We do indeed now preach a great deal, but this does not mean that there is a great deal of doctrinal exposition, defence of the very fundamentals of all religion: the existence of God, the immortality of the soul, everlasting reward and punishment. Through the Confraternity of Christian Doctrine we have an excellent opportunity of creating a nucleus of intelligent, well-instructed Catholics, whose knowledge will readily radiate throughout our parish.¹ If we want to save our own people in these days, the cry must resound through our priestly ranks: Teach, teach, teach! This means longer hours of meditation, more reading and prayerful study of these truths on our part; but we ourselves will increase in heavenly wisdom while we give the truth to others.

Teaching is indeed a difficult art, much more difficult than merely mounting the pulpit and giving forth a few moral reflections in homiletic form on the Scripture of the Sunday. The best teachers are those who do not seem to teach, but who informally convey to others some of the wealth of thought that fills

¹ See *Manual of the Confraternity of Christian Doctrine*. (Sheed and Ward, 3d.); also *A Complete Summary of Catholic Apologetics*. (Howard, 3s. 6d.)

their own mind. It is not easy to avoid the didactic tone and dryness of style which is the bane of the classroom. No sermon, even doctrinal, should ever be without some conclusion which appeals to the heart ; but the appeal should rest on the glory of the truth revealed. The Christian Faith is a *revealed* religion. The primary laws of ethics are known to man even without revelation. Buddha, Zoroaster, Confucius, Marcus Aurelius and many others have set forth some ethical principles and laws for human conduct in a clear and striking fashion, but all their clever and telling aphorisms are not Christianity. Amongst non-Catholics today preaching has sunk almost to the pagan level. Revealed dogmatic truth is avoided, or wrapped in such vague phrases that no one can ascertain its precise meaning. Catholic priests have obviously no reason to avoid the resolute and plain statement of Christian dogma. It would be an absurdity to suggest that they feared that any of their congregation would be of another opinion on dogmatic matters than the preacher. Dogmatic truth is not omitted ; but it is cursorily, briefly stated, because it is too much taken for granted. It is not explained in detail, its implications are not unfolded, its consequences are not set forth. Perhaps a reader may scornfully think : Am I to give them Billot, or Mazzella, or Tanqueray, or Van Noort ? Theology for my simple people ! The present writer would resolutely answer : Yes ! Omit all questions disputed among theologians, omit all technical phrases. But the main theses are surely not meant for priests only. We have no esoteric religion, all of it is for the people. We need not give them theological jargon, but we can give them theological truth in their own language. We must first inwardly digest it, cherish it, love it all as revealed truth that has passed through countless minds and been enriched by the meditations of countless saints and devout

people. We know the mental confusion that reigns outside the Catholic Church. We know that our people pass their lives amongst those who live in that intellectual fog, that they daily converse with them and are in danger of being affected by their spiritual infirmity and religious ignorance. We must above all strengthen our people with the food of faith, that is the food of truth, the truth of God pondered over and weighed by man as a child of Holy Church, the home of light. THE CLERGY REVIEW could be an immense help by assisting priests in this work of supreme importance, placing before them in simple English what is contained in Latin textbooks in elaborate technical phrases. On our ordination day we heard the bishop say : "*Oportet presbyterum praedicare.*" This "*praedicare*" means not only to give good moral advice from the pulpit but to proclaim the truth of Christ as it is contained with endless richness in the Church of Christ.

J. P. ARENDZEN.

THE LAW ON PLENARY COUNCILS

WHEN the Code of Canon Law appeared in 1917, commentators hastened to draw attention to many admirable features for which it is conspicuous. Notable amongst these is the Legislator's interest in local conditions. Canon 5, which deals with existing customs, affords a good example of this interest, while the Church's solicitude for each individual diocese is clearly manifested in Canon 331, § 1, 4°, which enumerates the qualities required in a candidate for the episcopal office. It may be said, however, that the most striking proof of the Church's interest in local conditions is to be found in the provision which is made in the Code for local legislation.

In England, the diocesan synod is a familiar institution. In some dioceses it is held every three years, in others less frequently; it is obligatory at least once every ten years. We are less familiar with provincial councils, the last having been held as far back as 1873. However, since we are still bound by many of the Westminster Statutes, some measure of enlightenment on provincial councils comes to us through seminary lectures or private study. The most solemn form of local legislative assembly is the plenary council, in which the joint legislators are the Ordinaries of several provinces. A plenary council is an epoch-making event in the ecclesiastical history of the country in which it is held.

Previous to the constitution of two new provinces in England and Wales, there could have been no question of a plenary council. When the dioceses of Birmingham and Liverpool were raised to the dignity of Metropolitan sees by Pius X in 1911, a plenary council became possible in theory. The time, however, was as yet unpropitious, for the canon law was being codified, and it would have been imprudent to attempt to forestall the new legislation.

When the Code came into force the old order changed, rapidly in some respects, gradually in others. The twenty years which have elapsed have witnessed many changes: our growing Catholic population has entailed intensive organization, the number of our clergy has increased considerably, with consequent efficiency in parochial management. In view of the advanced state of progress which we have reached, and the marked contrast with the conditions existing when the last Westminster Synod was held, our Hierarchy have been convinced that the time is ripe for the holding of a plenary council of the three English provinces and the province of Cardiff. The preliminary arrangements are already well advanced. Hence the Church's prescriptions on plenary councils may be said to have an immediate interest for us all.

The present legislation on plenary councils is conspicuous for brevity, only a few canons being devoted to the subject. On the other hand, the published "*Acta et Decreta*" of individual councils have provided material for one or two sizable volumes. There are several reasons for the brevity of the treatment allotted in the Code to councils. In the first place, the elaborate ceremonial to be followed is found in the liturgical books, and Canon 2 prescribes that these books are to be followed on the occasion of sacred functions. Hence it is the legislator's intention that these books should supplement the Code. Secondly, a certain freedom is left to the President, who determines the order to be followed in the examination of questions. A third reason is that the Holy See (which in the present context means the Congregation of the Council) reserves the right to issue precise instructions on the occasion of each council.

The Church is extremely cautious, and the motives of its policy are historical. The exaggerated Nationalism condemned by our present Holy Father is not of

recent growth. From its infancy the Church has been engaged in defending its rightful supremacy in spiritual matters. Temporal rulers have resorted to various expedients in resisting the papal power. One of the most pernicious forms of attack has been the attempt to secure a measure of control over local councils. The problem became more acute after the "Reformation", when the right of the State to determine the religion of its subjects became a fundamental principle of government. Those states which adopted the new teaching and put it into practice attacked the position of the Holy See at its roots. The baneful effects of the new system soon appeared in some of the greater Catholic states, in a gradual attempt to limit papal control by strengthening the power of the Crown.

In France, in the seventeenth and eighteenth centuries, there was a glaring example of resistance to papal authority in the "Comitia Cleri Gallicani". The Assembly of 1681 repudiated the intervention of Innocent XI who had condemned the extension of *regalia*, and questioned an uncanonical appointment of the royalist Archbishop de Harlay. The second Assembly (1682) formulated the celebrated Four Gallican Articles, which rendered nugatory the exercise of supreme papal jurisdiction within the French Church. In Austria, the "age of enlightened despotism" produced an example of the abuses of which an assembly of ill-disposed and irregular Superiors is capable. The Synod of Pistoia (1786) convoked by the regalist bishop, Scipio di Ricci, adopted the Four Gallican Articles of 1682, and claimed many rights for the civil power, including that of making matrimonial impediments. The Pistoian decrees received royal sanction, and Leopold convened a Synod of the Tuscan Bishops to have them approved.

In Germany, resistance to papal authority found expression in the notorious "Punctuation" of Ems

(1786). The papal supremacy was denied ; appeals to Rome were held to be void of legal force ; papal bulls needed the approval of the local Ordinary ; faculties delegated to bishops were unnecessary ; in a word, the Roman primacy was treated as one of honour only and not of jurisdiction.

While the memory of recent events in Germany was still fresh, the attack was resumed in France. Pius VII was a prisoner and he refused to institute French bishops until he was liberated. In 1809, the Council convoked by Napoleon was led under pressure to declare that institution given by a Metropolitan might possibly be recognized by a National Council as, provisionally, a substitute for pontifical bulls. Two years later another council at Paris, dominated by Napoleon's instructions, decreed by a vote of eighty to thirteen, that the canonical institution was to be given within six months by the Pope, or failing this, by the Metropolitan. The intrepid Pontiff refused to recognize it as a "national" council.

In view of such grave abuses in connection with local councils, it is not surprising that the Church proceeded with the utmost caution when formulating her laws. She profits by the lessons of experience : she is aware that history is given to repeating itself. Hence it is by no mere accident that the term "national council" so frequently used in informal conversation, and appearing in Catholic newspapers, is not found in the Code, nor does it occur in the papal documents of today. The distinguished canonist Chelodi, having noted that the loyalty of the bishops can be depended on in our time, shrewdly observes : "*S. Sedes iterum permisit concilia plenaria, quae sane etiam nationalia esse possunt, at ius ab hoc nomine abstinet*"¹. It is moreover significant that while a provincial council is obligatory at certain intervals, the plenary council is not of obligation, and on each occasion the per-

¹ *Ius de Personis*, no. 238 (c).

mission of the Roman Pontiff is required¹. In the nineteenth century permission was refused to the bishops of Germany and France but was given to those of America, Ireland and Australia. On several occasions in recent years, the Holy See has welcomed requests for permission, and has gladly given it in view of the favourable conditions in the places concerned. Still, there is no departure from the practice of cautious vigilance : the Congregation of the Council may demand in advance a copy of the matter proposed for discussion, and may alter or modify the agenda suggested by the Hierarchy.

It is always the policy of the Church to encourage uniformity of discipline. Plenary councils are well calculated to attain such uniformity, and for this reason they are encouraged by the Roman Pontiffs. The mind of the Church is admirably expressed in an encyclical letter to a group of bishops who were about to assemble as a legislative body : "revocare sufficiat . . . ut quantum fieri poterit, in regulis ac normis ad disciplinam spectantibus maxima inducatur et servetur uniformitas, ut exinde quoque praecepta Ecclesiae Christi nota, ex unitate dimanans, luculentius ubique appareat, ac simul admiratio praecaveatur quae ex disciplinae discrepantia facile inter fideles exoritur".² The Church is wise enough to know that her members will not be sanctified merely by being subjected to an accumulation of precepts and prohibitions : but she knows also that the progress of virtue is often impeded by the obstacles which inevitably arise from wide discrepancy of discipline.

Another feature of plenary councils which accounts for the Church's favourable attitude towards them is the fact that the laws enacted are the result of consultation and discussion. To hear the opinions of others, to become conversant with the pros and cons before taking action, is to imitate the Popes themselves.

¹ Canons 281, 283.

² *Fontes*, VII, no. 4928.

Many instances in the Code might be quoted to indicate the legislator's conviction that discreet consultation is necessary for sound administration. The duty of a bishop to obtain the consent or advice of his Chapter occurs to one as a familiar example. Trombetta, in a useful brochure¹ observes that the bishop is required by law to seek capitular consent in thirteen cases, and advice in twenty-nine. The law leaves no room for the suggestion that the seeking of consent or counsel is a mere formality. To act without the required consent is to act invalidly; to reject the advice of the majority without a proportionate reason, is to violate the clear prescription of the law². Clearly the Church is awake to the advantages of united action. Several Popes have stressed the value of discussion as a factor in the working of plenary councils. Our present Holy Father was acting according to precedent when he wrote as follows to Cardinal O'Donnell before the plenary Council of Maynooth: "*Siquidem satis est experiendo comperit quantum valeant huiusmodi coetus, collatis quidem consiliis . . . ad christianos spiritus late in populo refovendos*".³

When the Holy See has granted permission for the holding of the plenary council, the bishops direct their attention to the matters which it is proposed to discuss. The Canon Law, indeed, does not prescribe such a preliminary preparation, but in practice it is always most necessary.⁴ If the Fathers were to depend entirely on a kind of "*dabitur vobis*", confusion and considerable delay would be inevitable. In the interests of efficiency, each Ordinary concerned prepares his suggestions, usually having taken counsel either with his Chapter or with a commission of

¹ *De Consensu et Consilio Capituli Cathedralis*, pp. 17 sqq.

² cfr. Canon 105.

³ Conc. Plen. Maynut., X.

⁴ In the case of diocesan synods, the Code permits preliminary meetings and orders a scheme of the agenda to be supplied in advance (cf. c. 360). This is a good analogous argument for practice in a plenary council.

priests appointed for the purpose. The Hierarchy appoints a group of competent canonists who collect the suggestions sent in and co-ordinate them. The points proposed are then sent to all the Ordinaries for their consideration. The result is that when the Fathers come to the council, they are familiar with the agenda, and have had time to formulate amendments or objections. They have, moreover, the unquestionable advantage of being conversant with the feelings of others on important points.

For the holding of the council the Holy See appoints a legate. His office is to preside at the council as the personal representative of the Holy Father. In this capacity he is by no means "primus inter pares". He has the right to determine the order to be followed. He opens the council, transfers it if necessary, prorogues and closes it.¹ In a provincial council these functions likewise belong to the president, but unlike the papal legate at the plenary council, he can act only with the consent of the Fathers. Since the present legislation makes no provision regarding the place of assembly, Ayrinhac thinks that the choice of place belongs to the legate. Leo XIII, in the Apostolic Letter "Quum Diuturnum", addressed to the American Bishops, mentions that he left it to them to make the choice of place, and rejoices that the majority favoured Rome.² Coronata wisely observes that the convenience of all concerned should be the deciding factor.³

The Code determines that presence at the council is obligatory for the Apostolic Delegate, Metropolitan, residential Bishops, Apostolic Administrators, Abbots and Prelates *nullius*, Vicars and Prefects Apostolic and Vicars Capitular.⁴ Residential Bishops may be represented by their auxiliary or co-adjutor Bishops. All these prelates have a decisive vote.

¹ Canon 288.

² *Fontes*, III, no. 639.

³ *Institutiones Iuris Canonici*, I, no. 369.

⁴ Canon 282.

Titular Bishops have no right from common law to be present, but the legate may be instructed to demand their attendance and in that case, unless the contrary is stated in the summons, their vote is decisive. Other clergy who may be invited have only a consultative vote, and are not obliged to send a representative if they cannot attend personally. At the Council of Maynooth, each diocese, in accordance with tradition, sent a theologian and each of the diocesan chapters was represented by a procurator. The Code has no prescriptions on the qualifications of procurators, but the Congregation of the Council as far back as 1638 decreed that it is sufficient that they be "*habiles, doctores et discreti*".¹ With the exception of prelates who are Ordinaries of *territorium nullius*, religious are not included among those who must be summoned to attend.

Augustine expresses surprise at the exclusion of religious, but he himself will surely cause greater surprise by his subsequent remark: "We are at a loss to find a solid reason for the exclusion of the aforesaid superiors from the right of assisting at a plenary council, the more so since Cardinal Gasparri gives no text for this enactment. But where there is no right there is no obligation, although an invitation might be tendered."² He is taken to task by Coronata, who observes that the council is concerned with matters which directly affect the people, whose spiritual well-being pertains *per se* not to the religious but to the secular clergy.³ Most canonists, we imagine, would approve of this reasoning. He adds that it would be very imprudent to decline the invitation of a Papal Legate: indeed, if it is given in the form of a command, there is apparently a real obligation to attend. This opinion is deferential not only to the legislator but also to the Papal Legate. It can be assumed that

¹ S.C.C. Tarracon. *Fontes*, V, no. 2956.

² *A Commentary on Canon Law*. II, p. 299.

³ *l.c.* no. 369, footnote 2.

a prelate who has so manifestly the confidence of the Holy Father, may be depended upon to make the wisest decision in view of local circumstances, which vary so considerably. In this connection, it is interesting to note that at the Council of Maynooth provincials of orders and congregations were present : in a preliminary meeting, the Bishops decided to admit to the private sessions, with the power of a consultative vote, two Cistercian Abbots *de regimine* who were present.

In the early Church, when councils were frequently held and the means of travel were undeveloped, it is intelligible that there should have been some laxity in the matter of attendance. In the fourth century we find that bishops were reminded of their obligation to attend promptly and to send a representative in case of unavoidable absence. The fourth Council of Carthage briefly said in its twenty-first Canon : "episcopus ad sinodum ire non tardet, si non satis gravi necessitate inhibeat : sic tamen ut in persona sua legatum mittat, suscepturus salva fidei veritate quicquid sinodus statuerit."¹ The ruling of the next council held at Carthage is more explicit : "Placuit ut quotiescunque congregandum est concilium, episcopi, qui neque etate, neque egritudine, alia graviori necessitate impediuntur, competenter occurrant. Quodsi non potuerint occurrere, excusationes suas litteratorie subscribant." Both canons are cited as sources of the present law on attendance embodied in Canon 287 :

- "§ 1. Qui Concilio plenario aut provinciali interesse debent cum voto deliberativo, si iusto impedimento detineantur, mittant procuratorem et impedimentum probent.
- § 2. Procurator, si fuerit unus ex Patribus quibus est votum deliberativum, duplici voto non gaudet ; si non fuerit, habet votum dumtaxat consultivum."

¹ C. 9, 10. D XVIII.

When the Fathers have assembled for the council, they are obliged to make a profession of faith in the presence of the President or his delegate. The President makes the profession in the presence of the assembly.¹

The law has never been sympathetic with the victims of ennui. The members of the council who come under obligation, literally come to stay. The second Council of Arles had a severe penalty for deserters: "*Si quis autem cetum fratrum antequam consilium dissolvatur, crediderit deserendum, alienatum se a fratrum communione agnoscat, nec eum recipi liceat nisi in sequenti sinodo fuerit absolutus*".² It is obvious that the deliberations of the council could be greatly hampered if the members were free to depart for any reason which they themselves thought sufficient. The Code has an express prohibition against departure, except it be for a just cause which has the approval of the President.³ Since it is he who is responsible for the observance of good order, such an explicit ruling might appear to be superfluous. But once more history shows that the rights and prerogatives of a President have not always been taken for granted. A certain Archbishop who was about to preside at a provincial council apparently anticipated resistance to his authority. He came to the council fortified with a set of replies from the Congregation of the Council, upholding his authority on several specified points. Emphasis was laid on the fact that he should be helped, not hindered, by the Fathers.⁴

The subject matter of the council is determined in general terms in Canon 290:

"*Patres in Concilio plenario vel provinciali congregati studiose inquirant ac decernant quae ad fidei incrementum, ad moderandos mores, ad corrigendos*

¹ Canon 1406, §1, 1°.

² Canon 289.

³ C. 12. D. XVIII.

⁴ *Fontes*, V, no. 2152.

abusus, ad controversias componendas, ad unam eandemque disciplinam servandam vel inducendam, opportuna fore pro suo cuiusque territorio videantur."

Contrary to the practice in the early Church, dogmatic controversies are avoided. The programme is entirely of the practical order. In virtue of its legislative power the council will be competent to command and forbid, to encourage and dissuade. As has been pointed out, uniformity is greatly desired by the Holy See. It will be immediately evident, however, that the utility of uniformity is not without limits. The more extensive the territory involved, the greater is the room for discrepancy of practice, and the greater is the desirability of allowing a reasonable freedom.

In order to understand the competence of the council, it is necessary to have a clear grasp of the distinction between a law which is "contra legem superiorem" and one which is "praeter legem superiorem". Suarez tells us that a law is contrary to a higher law when it attempts to repeal what is commanded, permit what is forbidden, or when it imposes an obligation repugnant to a higher law.¹ A law is "praeter legem superiorem" when it imposes an obligation which does not exist in virtue of a higher law. Although the distinction seems evident, it is sometimes exceedingly difficult to determine whether actual opposition exists. An interesting example to illustrate this point is given in the *Acta Apostolicae Sedis*.² A certain provincial council which took place before the Code came into force, forbade the sending of Mass stipends outside the diocese without the permission of the Ordinary. There was disagreement as to whether this prohibition was "contra Codicem" or "praeter Codicem". The Congregation of the Council was asked to reply to the question: "an et quomodo dispositio Concilii provincialis N. sustin-

¹ *De Legibus*, L. vi, c. 27. no. 2.

² Vol. XIII, pp. 228 sqq.

eat in casu?" The reply was: "Quoad missas fundatas, vel ad instar manualium, vel manuales datas intuitu causae piae: Affirmative; in reliquis servetur can. 838 *Codicis Iuris Canonici*". In the official report, the doctrine of Wernz is sanctioned: "episcopos suis legibus nihil posse prohibere quod iure communi *expresse et indubitanter* est permissum, nisi ipsi sacri canones id eis aperte concedant." The Fathers of a plenary council must be on their guard lest they enact an item of legislation which runs counter to a higher law. If such legislation is desired on any point, an Indult should be sought. It may be said that the time of a plenary council is propitious for seeking favours which may appropriately be published as an appendix to the statutes.

The Code does not reserve to the plenary council any particular points, as it does in the case of the provincial council and the diocesan synod.¹ The bishops are presumed to be conversant with the needs of their clergy and people. The minutes of their regular meetings will provide them with some matters at least which may opportunely be considered.

Chelodi notes that it is undesirable to introduce extensive legislation, and observes that excessive severity and innovation should be avoided.² There are sound reasons for this. It is a dictate of common sense that excessive legislation defeats its purpose. Again, a suitable margin must be left for provincial legislation, while it is especially necessary that the authority of the individual bishops in their dioceses should not be unduly restricted. Legislative enactments which are mild and few are in the best tradition, as that great canonist, Benedict XIV, informs us.³ Indeed, the Code itself introducing the section: "De poenis in genere", quotes the Council of Trent

¹ Cfr. Canons 1507; 1909 §1; 472, 2°; 895.

² l.c. no. 237, b.

³ *De Synodo Diocesana*, L. XI passim.

to remind bishops and other Ordinaries that benevolence often avails more than power.¹

Since the Code has settled many questions hitherto disputed, the volume of possible matter for a council has been diminished. It is becoming unusual nowadays to incorporate the common law in diocesan synods. Some councils, however, have embodied many canons or sections of the Code. It seems unnecessary and even unwise to do so. Canon Law must be taught to students as part of their seminary course, and the present discipline will be familiar to the younger priests. Amongst the older generation one does not expect to find nowadays the type of cleric with an over-tender conscience, who would refuse a gift of the Code, lest it should increase his scruples. Certain canons of outstanding practical significance may well be reproduced, but unless the choice is judiciously made, there may be a suggestion that those which do not appear are wanting in importance.

The order of the Code is ideal as a model for particular legislation. The sequence of matter is arranged according to the order of "excellence".² In some manuals of Moral Theology the old order has been retained, with consequent inconvenience to priests and students. But several councils have appreciated the advantages to be gained by following the plan adopted by the Codifiers of the common law. Their example has likewise been followed in the deputing of commissions to deal with specific points of proposed legislation. The suggestions of these commissions are submitted to the Fathers for discussion in the plenary sessions. These discussions take place "collegialiter", and final decisions are reached by majority vote. The Papal Legate as a

¹ Canon 2214, §2.

² Cfr. Blat, *Commentarium Textus, C.I.C.*, no. 2; Berutti, *Institutiones Iuris Canonici*, I nos. 32 sqq.

member has one vote, but if the votes on any point are equal, he can determine the issue by his casting vote.

Since the legislative power of a bishop is confined to his own territory and his own subjects, and "par in parem non habet auctoritatem", the question arises: whence comes the authority of the Fathers in council, making laws which bind themselves? The Congregation of the Council has described the enactments of a local council as "leges communes plurium episcoporum". This does not mean that the authority of the assembled prelates is merely an accumulation of their power as residential bishops. Nor can we say with Toso that it results from a "tacit pact".¹ Bouix observes: "De telles assemblées pourraient être illégitimes pour n'avoir pas été tenues en vertu de l'autorité compétente".² A higher jurisdiction is therefore necessary, and it is given to the assembled bishops by positive law.³

Before the new laws are promulgated, they must be examined by the Congregation of the Council. The Code uses the terms "expensa" and "recognita". It does not speak of "approval". There is a rather common impression that, in virtue of the examination made by the Holy See, the laws become "Papal" or "Roman". This is erroneous, as most of the manualists are careful to point out. Confirmation "in forma specifica" would give a papal character to the laws, but such confirmation is not ordinarily given. The statutes are examined by one consultor, then by a commission of consultors, and finally by the Cardinals of the Congregation.⁴ Vermeersch-Creusen call this examination a "correctio et censura".⁵ Generally a few changes are made, and indicated in the Decree of the Congregation by such

¹ *Commentaria Minora* II, no. 178.

² *Du Concil Provincial*, p. 20.

³ Wernz-Vidal: *Ius Canonicum*, II, no. 532.

⁴ Canon 291, 1.

⁵ Cfr. *Coronata* l.c. no. 369, footnote 7.

⁶ *Epitome I.C.* no. 360.

phrases as "nonnullis tamen emendationibus induc-tis".¹ Even laudatory expressions in the decree do not convert the conciliar enactments into papal laws. The principle is well stated by Zallinger: "Siquid autem in forma communi fuit confirmatum, manet proprie actus illius qui primo posuit".² The Holy See has declared that its confirmation adds no positive approval to the decrees, but is merely a condition of legitimate promulgation.³ The approbation, moreover, is conditional: it presupposes that there is no enactment contrary to the Code or other Apostolic Constitutions. It has recently been noticed in the pages of this REVIEW that a provincial council in China incorporated a point on implied dispensations at variance with the present practice of the Holy Office. The decrees of the council were confirmed and exception was not taken to the point in question. Several years afterwards, the Holy Office directed that the pertinent canon of the council should be corrected.⁴

From what has been said, it can be seen that there is a clear distinction between papal laws and those of a local council. The distinction is not merely speculative, for it influences the law on dispensation expressed in Canon 82:

"Episcopi alique locorum Ordinarii dispensare valent in legibus dioecesanis, et in legibus Concilii provincialis ac plenarii ad normam can. 291, § 2, non vero in legibus quas speciatim tulerit Romanus Pontifex pro illo peculiari territorio, nisi ad normam can. 81."

A plenary council has to take into account legislation of previous councils still in force. The Holy See, interpreting Canon 6, 6°, made it clear that particular laws not contrary to the Code remain

¹ A.A.S. XV, p. 454.

² *Institutiones I.C.* par. 463.

³ A.A.S. XIII, p. 228.

⁴ Cfr. CLERGY REVIEW, Jan. 1938, pp. 89, 90.

unaffected.¹ A reply in the same sense had previously been given, when it was officially declared that the Decrees of the Westminster Synods retained their binding force throughout England and Wales, after the formation of the new provinces.² It is open to the Fathers of the forthcoming Plenary Council to retain, repeal, or revise the decrees in question.

It is matter for gratification that our Hierarchy can assemble for their deliberations, unhampered by the political strife and State interference, which are so adversely affecting the Church's progress in other countries. The stately splendour of the liturgy will bespeak the solemnity of the great occasion, which is destined to have a profitable and refreshing influence in the Church of the England of tomorrow.

P. J. HANRAHAN.

¹ A.A.S. XII p. 43.

² A.A.S. X, p. 365.

NATURAL LAW

THE central idea in moral philosophy as taught in the Catholic schools today is that of natural law, an idea which is, of course, utilized also by Catholic moral theologians. Revelation apart, it is the natural law which, by forbidding certain human acts, makes them morally wrong, by enjoining certain human acts makes them morally obligatory, by permitting certain human acts makes them morally optional, and by counselling certain human acts makes them morally good though not obligatory. It is the natural law which the well-informed conscience correctly applies in passing moral judgements upon the conduct of its owner. It is the immutability of the natural law which disproves ethical relativism. It is to the natural law that we must appeal when urging moral truths upon those who reject revelation.

The concept of natural law is, then, of the first importance in all the moral problems which beset the individual or society, and should be clearly grasped by all who wish to understand the basic principles of moral conduct. It is not a distinctively Catholic concept, though today it is by Catholics that it is chiefly honoured ; there is no reason why a non-Catholic, as such, should feel unsympathetic towards it, or why we Catholics should not press it upon the attention of all men of goodwill.

Nevertheless, it is indubitable that there is a good deal of misunderstanding, even amongst those who should know better, concerning the meaning of natural law. It is unnecessary here to say anything about the not uncommon confusion between natural law and "natural laws" in the sense of the "laws" of physical science. This blunder is not likely to be made by anyone with some juridical or ethical training. But that is not the only fundamental error that

can be made. A South African professor of political science has committed himself to the following ludicrous misstatements. The conception of a law of nature "in the Middle Ages seems to have been little more than a name. When the question was first raised where the law of nature was to be sought, the earliest writers, if Protestants, find it in the Decalogue, and if Catholics in the Canon Law. The discovery of the foundation of moral relations in reason is to be traced historically to great Protestant theologians like Hooker and great lawyers like Hugo de Groot." Hooker, of course, simply followed the scholastic tradition, and Groot was deeply indebted to the scholastics, whom he frequently quotes. Undoubtedly the concept of a law of nature existed long before there were any Protestants at all, and is not even distinctively Christian.

The source of many modern errors about natural law is Sir Henry Maine's *Ancient Law*. He wrote that "much that has been written about the law of nature in modern times is extremely confused", but, unfortunately, he made the confusion worse confounded. Sir Frederick Pollock, in his indispensable notes to Maine's *Ancient Law*, painstakingly corrects the author's more flagrant errors, and attributes the widespread misunderstanding of natural law to "the neglect of the scholastic tradition amounting to practical oblivion which followed on the Reformation controversies. Hooker was the latest English writer who possessed the tradition, and consequently stated a consistent and intelligible doctrine." Pollock has a shrewd thrust at some of his contemporaries: "The scholastic habit of mind was alien from our own in many ways; but at any rate the schoolmen took some pains to know what they were talking about."

Since Maine's time so much careful attention has been paid by competent authorities to the origins of

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the concept of natural law,¹ and there is so much agreement between them that it is possible to state the facts in a summary form. The two chief sources of the concept are the philosophy of the Stoics and the theories of the jurists of ancient Rome. The latter distinguished between the *jus civile* by which Roman citizens were ruled, and the *jus gentium*, which regulated the relations (mainly, of course, commercial) between those who were and those who were not Roman citizens, as well as between foreign merchants appealing to the Roman courts. The *jus gentium* was taken to consist of principles common to all nations, and when the Stoic concept of a law of reason ruling all men, a law which they termed the Law of Nature, began to influence the Roman jurists, there was a very strong tendency to identify the two. One author of the third century (Ulpian) has caused some perplexity to commentators by putting forward a view apparently peculiar to himself, and we find allusions to this view in the writings of St. Thomas Aquinas.² For Ulpian, natural law is "*id quod natura omnia animalia docuit*", whereas *jus gentium* is "*id quo gentes humanæ utuntur*". In other words, natural law is common to man and the brutes, or, as we might say *instinct*; *jus gentium* is specifically a human law. As examples of natural law he adduces the union of the sexes and the bringing up of offspring.

St. Isidore of Seville, who had such great influence on the scholastic writers, also attributes the union of the sexes and the bringing up of offspring to natural law, but he defines this law as that which is common to all nations, i.e., as something rational, not merely instinctive. To it he attributes the obligation to

¹ Carlyle, *History of Mediaeval Political Theory*, Vols. I and II. Bryce, *Studies in History and Jurisprudence*, Vol. II. Gierke, *Natural Law and the Theory of Society*. Introduction by E. Barker, section iii.

² See, for instance, in the *Summa Theologica*,

I IIæ, q. 94, a. 2;

II IIæ, q. 57, a. 3; Suppl. q. 65, a. 1, "ad 4."

return deposits,¹ the use of force to defend oneself, and the title of ownership to things which "coelo, terra, marique capiuntur". This recognition that private property pertains to the law of nature must be borne in mind when he says that "communis possessio omnium" is of natural law.² Slavery, treaties, wars, the immunity of ambassadors, "sedium occupatio" (which may mean national territorial ownership, or, perhaps, private ownership of land) appertain to *jus gentium*.

The Canonists adopted the concept of natural law before the theologians. In the *Decretum Gratiani* (1140) it is stated that natural law began with the human race; it is immutable, and not open to dispensation; no positive law that contradicts it is valid. The natural law, says the Decree, is to be found "in lege et evangelio". Gradually the commentators on the Decree came to a clear statement, that natural law consists of dictates of reason.³ On the other hand, the theologians have nothing to say about natural law until William of Auxerre in the first quarter of the thirteenth century. He explains that natural law consists of the principles of moral conduct which human reason dictates without needing any (or, at least, any long) deliberation. These first principles, he holds, are seen in God reflected in the soul; the influence of Platonism is evident here. He does not entirely reject Ulpian's definition, but says that it refers to natural law in a wide sense. St. Albert the Great, however, explicitly repudiates Ulpian's definition, and identifies natural law with the dictates of reason about moral conduct.⁴

This is the view accepted by St. Thomas. The

¹ No doubt this explains the choice of an example by St. Thomas in I IIae, q. 94, a. 5, as to which more later.

² St. Thomas gives his own explanation of St. Isidore's meaning in II IIae, q. 66, a. 2 ad l.

³ Lottin, *Le Droit Naturel chez S. Thomas et ses Prédécesseurs*.

⁴ Lottin, *op. cit.*

natural law is a law of right reason. Though enunciated in the Decalogue, it is independent of Revelation. It is superior to all positive law, ecclesiastical or political. All positive law, in so far as it aims at the common good of a society which the natural law commands (the State) or endorses (the Church), is founded upon the natural law. Positive law may determine details which natural law has left undecided (e.g., how criminals are to be punished), and it may state a deduction from a first principle of natural law.¹ For St. Thomas, the *jus gentium*, too, is a body of deductions from the first principles of natural law. For instance, it is a first principle of natural law that men should live in society with one another. Social life involves economic relations. Therefore, justice in such relations is a necessary conclusion from man's social nature, and pertains to *jus gentium*. So *jus gentium* is seen to be a part of natural law.²

In his Commentary on the *Sententiae* of Peter Lombard, a work considerably earlier than his *Summa Theologica*, St. Thomas discusses various definitions of natural law, but he himself clearly identifies it with the law of reason governing all the acts of men, including those which are specifically proper to them. He there defines natural law as "an idea (*conceptio*) naturally implanted in man by which he is directed towards right action both in matters which relate to his nature as an animal and those which relate to his nature as rational".³ The trace of Platonism in this definition is, in the opinion of Dom Lottin, probably due to the influence of William of Auxerre. For a fuller analysis of our knowledge of natural law we must turn to the *Summa* (I IIae, q. 94, a. 2). Here we find the parallelism between

¹ I IIae, qu. 95, a. 2, and a. 4.

² I IIae, q. 94, a. 4; q. 95, a. 2, obj. 2 cum resp. Elsewhere he explains it is not part of natural law in Ulpian's sense: II IIae, q. 57, a. 3.

³ Cf. Suppl., q. 65, a. 1.

the speculative order (the realm of knowledge for the sake of knowledge) and the practical order (the realm of action, and of knowledge for the sake of action), which was taken from William of Auxerre by St. Albert. In the speculative order, whatever we know, we know as something (*sub ratione entis*) ; in the practical order, whatever we apprehend as the end of an act we know as good (*sub ratione boni*), whether truly or only apparently such. All acts proceed from the natural active potencies (*inclinationes*) of the agent, which are embedded in the nature of the agent and correspond to the agent's "form". Every substance has the natural tendency to preserve itself in existence. Every being with sense-life (*animal*) has a natural tendency to preserve itself in existence and to secure the continuation of its species (for which two purposes its senses serve it, as Leo XIII points out in *Rerum Novarum*). Man, the rational animal, in addition to these natural tendencies, has a specific tendency to seek and apprehend truth and to collaborate with others in social intercourse.

There are, then, three categories of natural ends which perfect man, who is a substance, animal and rational : viz., self-preservation, propagation of his species and bringing up of offspring, pursuit and conquest of truth in common with other men. These ends are perceived as "goods" by the practical reason of man ; in other words, as objects to be pursued. For, given a natural tendency and a rational perception of the end of that inclination, the reason cannot but judge that that end is an object to be pursued. This amounts to the statement that the practical judgement "Good is to be pursued and its opposite (evil) to be avoided" is an ultimate or immediate judgement, self-evident when its meaning is understood. This fundamental principle corresponds to the Kantian categorical imperative ; but unlike the latter, it is not an empty formula, since its concrete

content is provided by a rational consideration of the ends of human natural tendencies.

This leads to the consideration of a difficulty which may be expressed in the following way : since a human being has certain natural tendencies, why should he not give free rein to them, and do whatever they suggest ? Does not any attempt to "guide" them by reason necessarily result in turning them away from their natural objects ? Evidently, it is no answer to this difficulty to reply that, unlike the brutes, man has freewill ; for the question really is why free choice should not simply follow the bent of the natural tendencies, on pain of violating the order of nature.

The true answer is that, though a human being is a composite of generic elements (substantiality, animality) and a specific element (rationality), he is undoubtedly a unity. As such he must have one fundamental natural end ; the total perfection, actuation, of his nature as a whole. Evidently, then, he must be perfected in so far as rational. In so far as non-rational, he must be perfected without detriment to his specific perfection as rational, for it is the element of rationality which makes him properly a man. That in seeking after this specific perfection he must be guided by reason (apart from Revelation) follows from the fact that reason alone can direct him in his striving after that *one* perfection which his nature, as a unity, demands. The tendency to self-preservation, if adopted as sovereign guide to action, will lead to violations of the natural tendencies which belong to man in so far as he is animal, rational and social. The natural tendencies which belong to man in so far as he is animal, if adopted as sovereign guide, will lead away, not only from the end of man as a rational being, but even from self-preservation.

Nor is reason, in directing natural tendencies, doing violence to the order of nature. It is dictating the true ends of those tendencies as they exist in a

human being. For the natural ends of human tendencies as they exist in man are not identical with the natural ends of those tendencies considered in abstraction from the "subject" (man) in which they are implanted. Not that they are completely disparate, or that rational conduct consists in always contradicting human tendencies; but the fact that they are the tendencies of a rational being gives them a special modality which they have not if considered in themselves. In man, the true object of any natural tendency is necessarily in harmony with the true objects of other natural tendencies, because of the natural unity already mentioned. The object of the sense-appetite, for instance, is pleasure (*bonum delectabile*) if abstraction is made from the "subject" of the appetite; but the object of the sense-appetite *in man* is such pleasure as is in harmony with his nature, which is rational as well as animal. It can never be good for man to act against the true end of a natural tendency. It is not morally permissible for him positively to will his own destruction; though circumstances may arise (as for Christian martyrs) in which the adherence to some good proper to a rational being will justify him in permitting his own death. It can never be right for a man to will the extinction of the human species. He is morally bound to will its propagation and perfection. But this does not mean that he must himself propagate the species if there are others prepared to do so. Hence celibacy, for good motives, is perfectly permissible.

To express the natural human tendencies and their true ends, together with the means appropriate to these ends, in the form of precepts and counsels is to enunciate the law of nature. Traditionally, a distinction is drawn between primary and secondary precepts, though we shall look in vain in the *Summa* of St. Thomas for a list of either. Following a suggestion of Cardinal Cajetan, we may call "primary"

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those precepts which are directly concerned with the pursuit of the true ends of human natural tendencies, e.g., truth is to be sought and error avoided, the human species is to be propagated and brought up in a way consonant with rational nature, life is to be preserved in a similar way. Put in this way, these primary precepts will not be denied by anyone who has the use of reason ; though in so far as his reason is clouded by passion or corrupted by a habit of sin, he may fall away from them in practice.¹ Later theologians have pointed out the possibility of *bona fide* error about primary precepts when there is an apparent conflict between them. Soto and Lessius admit the possibility of a person committing suicide *bona fide* when there is an apparent conflict between the duty not to kill oneself and the duty of patriotism. The Carmelite theologians known as the Salmanticaenses admit the possibility of the *bona fide* murder of an invalid near to death from a mistaken notion of charity, a case which arises in the novel *Sorrell and Son*.

The natural ends of human tendencies can only be obtained if certain means are taken. The natural law includes precepts about these necessary means. For example, the institution of private property is necessary to mankind as a whole, at any rate since the Fall, and is therefore commanded by natural law, which, correlatively, forbids theft. Such precepts about means can conveniently be called secondary. About secondary precepts *bona fide* error is much easier than it is about primary precepts, more particularly when the means is not obviously connected with the natural end.

A longer discussion of the possibility of error about natural law would take us too far afield. The main point is that *some* knowledge of right and wrong is rooted in human reason. This knowledge is not purely speculative. It presents itself in an imperative

¹ I Iae, q. 94, a. 6 ; q. 99, a. 2 ad 2.

form. It imposes, when in the form of a precept and not a mere counsel, a moral obligation, a duty to obey. The nature of this obligation has received much more attention since the time of Kant than in earlier times. For St. Thomas,¹ obligation implies such a restraint upon the will that this faculty, though physically free to disregard it, cannot do so without deforming itself. The will is a rational appetite; its natural object is what reason proposes to it as good, i.e., as corresponding to the end of a natural tendency. If the will embraces an object which has been pronounced bad by reason, the will deforms itself. It embraces a "form" which is unnatural to it. Put in other terms, the will affirms as good an object which reason pronounces to be bad, and thus an internal contradiction is introduced into the soul.

It will be noticed that this explanation of moral obligation does not formally and immediately involve any reference to God. Nevertheless, it does so indirectly, since a being whose nature is subject to the obligation of a law, and whose will is so imperfect in its liberty that it can deform itself by rejecting that law, is a dependent being, necessarily connoting a Creator-Lawgiver. The law which, as perceived by human reason, is called the law of nature is, when considered in the Divine Intellect, called the Eternal Law. This is the "idea", eternally present in the mind of God, of the natures of all the creatures which He freely decrees to call into existence, and of the natural potentialities which, when duly realized, perfect created beings, so that they manifest in their finite way the infinite perfection of the Supreme Being, thus realizing the purpose of creation. To create such potentialities manifesting themselves in natural tendencies is, of course, to will their actuation; so that for the

¹ In II d., 39, q. 3, a. 3.

ultimate explanation of moral obligation we must look beyond man to God.

Given human nature in any individual creature, certain acts *must* be bad for that creature, certain *must* be good. From this it follows that a thorough-going moral relativism is necessarily erroneous. All that can be admitted is that there are *some* acts which are good (or bad) owing to the circumstances in which the human agent finds himself, so that the morality of certain acts is dependent on circumstances. A moral duty to act in a certain way may cease under certain circumstances. An example from St. Thomas will serve as an illustration. St. Isidore had said that the natural law ordered deposits to be restored on demand. St. Thomas raises the question of a depositor who, with the intention of launching an attack on the community, asks for something he has deposited to be returned to him. If the bailee knows of this intention and yet returns the deposit, he makes himself an accomplice before the fact. If he refuses to return it, he appears to be violating a precept of natural law. St. Thomas holds that he is not justified in returning it so long as the depositor's evil intention persists, and that, for him, the precept has been changed. It would seem more accurate to say that natural law commands deposits to be returned unless to do so is forbidden by some wider obligation (e.g., to the common good), and that St. Isidore did not completely formulate the precept about deposits. Possibly it was respect for the letter of St. Isidore's teaching which prevented St. Thomas from offering this explanation, though it accords with his teaching elsewhere that the precept of the Decalogue against killing refers only to the killing of persons who ought not to be killed.¹

Enough has been said to show that the natural law consists of a body of principles for the conduct of

¹ I IIae, q. 94, a. 5: In III d. 37. q. 1, a. 4 ad 4.

life based upon the solid rock of Absolute Wisdom, God. It is supremely reasonable, and its fundamental precepts are self-evident to all who are able to make use of their intellect. Other precepts, conveniently called "secondary", are less self-evident, even to *bona fide* inquirers, particularly if they are lacking in moral science, and these must be content to rely upon the judgements contained in the teaching of the Catholic Church, the divinely appointed expositor and guardian of morals, and of her accredited representatives. Experience has only too clearly proved that without the guidance of this teaching, the individual is at the mercy of discordant voices and of his own desires.

LEWIS WATT, S.J.

MISSIONS

IN his Lenten Pastoral, His Eminence the Cardinal Archbishop of Westminster says that the object of a mission is to bring about "a sincere renewal and deepening" of Catholic life and "a return to God's love and service". The mission, therefore, has a two-fold object: to encourage the already fervent and to bring back those "who have strayed from God and His Church". The grace of the mission is, then, a grace of conversion, i.e., a resurrection to life for those living in mortal sin, and a special outpouring of grace for all who are already devoted in varying degrees to God's service.

It is commonly asserted that every born Catholic is given the opportunity of "conversion" at some time in his life; not necessarily a conversion from sinful habits, but an interior illumination in which the truths of the faith are seen in a new perspective. The old habit of taking them for granted without any particular enthusiasm gives way under the spell of this illumination to a warmer grasp of their inner significance. The soul is roused from drowsiness to full wakefulness, and an unenthusiastic attachment to religious duties becomes transformed into a devoted exercise of love.

It seems only reasonable to suppose that the vast majority at the opening of the mission will be comprised of those who have *not* strayed from God and His Church. The fervent will be there as a matter of course, for the soul in love with God is never satisfied with its own response. The less fervent but faithful sticklers will also be there out of a sense of duty, and perhaps there may be a sprinkling of "poor sinners" whose estrangement from God has come about more through human frailty than malice. It is unlikely on *a priori* grounds that the really hardened sinners and the very worldly minded will

be present of their own accord. These will probably need routing out. The grace of the mission will, perhaps, come to them through a lively tête-à-tête with the missionary.

II

The state of the modern world is one which keeps us all keyed up to a disposition of anxious anticipation. Quite apart from the hysteria of movement which forms the underlying characteristic of our super-charged "civilization", the ominous forebodings of war are constantly hovering over us like a threatening thundercloud. The world is riddled with anxieties, and it is difficult enough to pursue our ideals in such a weighted atmosphere.

None can escape from the influence of environment. The poet who wrote : "I am a part of all that I have met" was voicing a profound truth which today finds additional support in biological theory. Catholics no less than others will be infected in some degree with the corroding influence of restlessness and anxiety which is sweeping the world. But the Catholic has weapons at his command which enable him to counteract it. His faith is a gateway to a vision of splendours unseen ; his hope fills him with a practical courage for it reminds him that while God forgives and forgets his falls, His patient and persistent love never forgets the courage needed for getting up again and again. This courage to be effective must be based on confidence. Confidence in God's love will help the Catholic more than anything else to keep his head above the clouds which envelop him on every side. This is surely a practical panacea for a world teeming with anxious fears, and therefore likely also to prove the most effective prescription for releasing the torrents of grace which God always imparts through the instrumentality of a

mission. But it can only be administered if the emphasis is laid on God's unchanging love for us rather than on the indescribable unhappiness of ultimate separation from Him. None of us can afford to lose sight of the fact of eternal punishment, but if it is made into the *leit-motif* we are more likely to be cast down than lifted up.

There is a strong strain of morbidity in human nature. We all have a sneaking attraction for the Grand Guignol. The "mission fans" are perhaps unaware of this. Many who derive positive pleasure from listening to a lurid description of the terrible fate that awaits the unrepentant sinner mistake the deterrent for the macabre.

There is a story told of a mother and her little boy who formed part of a crowd on the Thames embankment eagerly waiting for the conclusion of dragging operations to recover the corpse of an unfortunate suicide. The little boy became very restive, and in order to quieten him his mother said : "If you don't behave yourself, I shan't let you see the body."

III

Human nature is not so robust as it was. One of the effects of the speeding up of modern conditions is to lessen our capacity for making a very sustained act of attention. Broadcast talks seldom last more than twenty minutes. In his book on preaching Father Roche says :

If the preacher can carry a present day congregation comfortably beyond the half-hour, he has accomplished no mean feat. We may regret the good old days of Bossuet and Massillon ; but those days are over. . . . The time to end a sermon is when the people have evidently had enough. Anything after that is waste of time and energy, and it is

apt to send the hearers home with only one conviction in their minds. Who has not heard it again and again : "What did you think of that sermon?" "Oh ! it was too long" ! All else has apparently been forgotten.¹

During a mission, and especially on the weekdays when the people come to the evening service at the end of their day's work, twenty minutes of attractive preaching is not likely to overtax their powers of attention.² If the morning instruction is given immediately after the eight o'clock Mass, ten minutes is usually enough for most people on an empty stomach. The grace of the mission is a special outpouring of God's love, but human nature must be taken into account. The goodwill of the people need not be saddled with the extra burden of physical fatigue which will inevitably interfere with the gaiety of their response.

Finally, the writer sincerely hopes that these few suggestions will not be taken as presumption on his part. They are not made from an isolated experience, but embody the collected commentaries of many who have been attending missions in other parishes.

The parish priest and the missionary are both filled with Our Lord's compassion for the multitudes, but the parish priest has this advantage over the missionary, that he is personally and intimately acquainted with his people. Should he not, then, be allowed to make suggestions before the mission opens about the predominant note of the sermons? Would it not be a wise precaution if they could both enter into a joint conspiracy with the Holy Spirit beforehand and settle on a suitable plan of campaign? Traditional methods lose their vitality when divorced from modern conditions, and in a world racked with

¹ *Practical Hints on Preaching.* By Father Aloysius Roche. Pp. 97, 99.

² It must be borne in mind that the people are expected to come every evening for a fortnight.

nameless fears, the spiritual manna we need most of all is confidence and courage based on a love which is the very source of our being :

“ . . . And whence are we ? Of Thy divine love-store,
Loving hast Thou our slender love-life made,
That unafraid
We may Thy dazzling love see and adore.”

“SACERDOS.”

HOMILETICS

Whitsunday

IT is recorded in the Acts of the Apostles (Acts xix, 2) that when St. Paul found at Ephesus some believers who had been baptised "in John's baptism", and asked them whether they had received the Holy Ghost, they answered that they had "not so much as heard of the Holy Ghost". One wonders now and then whether there are not among believers of today who have received the Baptism of Christ some who might, in fact, almost make these words their own? God the Father, they would say, is the Creator, the Beginning, the End, the Master of all; God the Son is the Redeemer, our deliverance from original sin and our resource against actual and personal sin, Whose life has been mystically incorporated into our own, through Whom we are adopted into the sonship of His Eternal Father and made co-heirs with Him to His kingdom—but the Holy Ghost, what additional function in our salvation and sanctification can be His? Prayer, therefore, or what we call "devotion" to the Holy Ghost, or indeed any specific reckoning with His relation to us, seems to them formal, vague, almost accidental, and in fact (though they would probably not state it like that) He is without a recognisable place in their spiritual system.

Yet Christ has left us in no possibility of doubt as to the essential, the supreme, importance of the presence and activity of the Holy Ghost in our souls. He Himself must go *because* if He does not the Holy Ghost cannot come (Jn. xvi, 7); when the Spirit comes He will teach us all things (Jn. xvi, 13); He will bring to our minds (*graft* into us) all the things that Christ has taught us (Jn. xiv, 26)—all, that is, upon which the life of our souls depends ("I am the Life"); the Holy Ghost is our Advocate, our Strengthen-er, He is to dwell in us as in His own place, not simply as a companion but in ineffable union with us, teaching us how to pray (Rom. viii, 26), enlightening our minds, fortifying our wills, "groaning" (that is, labouring mightily) within us. Does it not look as if to ignore, or not to make very much indeed of the Holy Ghost were a serious, possibly

a fatal, error? As well, indeed, try to understand or minister to the human body without taking account of the heart or brain, as hope to learn the Truth, or find the Way, or form our Life without recourse to Him.

First, then, it will help to think of the Holy Ghost as "God's activity", or perhaps, rather, as "God acting"; for He is Love, proceeding from the mutual divine knowledge of the Father and the Son, adequate and therefore infinite and therefore God as They, and the principle of conscious activity is love. Whether it be the Creation or the Incarnation or any other of the facts and mysteries of God's activity, when we think of them we may always say "It is the Holy Ghost".

In all nature—absolutely from end to end—we should see nothing but God expressing, uttering, exercising Himself; in some instances almost palpably to our senses and intelligence, in some others but obscurely, in most (probably) beyond the reach of our perception. Of all this we may regard the Holy Ghost as the agent, the ultimate or executive or active cause, as the Father is the efficient cause (the source), and the Son the exemplary cause (the idea or pattern or word) of all. We must look upon all the universe, with ourselves at its head, less as something *done* than as something *doing*; less as an accomplished creation than as a creation even now in act. To say, as is said in the second chapter of Genesis, that God "rested" from His work of creation, is only to accommodate to human understanding the activity of God in His eternal "Now", independent of all duration, with our confinement to the limits of past and present beyond which we cannot pass even in imagination. Actually we ourselves and all other creatures are unceasingly the objects of that creative act of which we are obliged to say that it was "in the beginning" because we cannot in this life assimilate the idea of "perfect act" neither beginning nor continuing nor changing nor ending—"I am Who am"; it is "He Who is" that created, that *creates*, us (Ex. iii, 14). "I do all thing," said our Lord to Julian of Norwich, "I lift never my hands off my works, nor ever shall, without end" (Revs., Ch. xi).

More than this, there is the kingdom of the spirit in

which the living agent and principle is Grace. In every created thing God is present in what we may call His "ordinary" way, from the simple fact that the very substance of their existence is His Will, which is Himself. But in those who are in friendship with Him He is further present in a quite special manner for which the word "dwelling" is traditionally used by the Church, and this indwelling is appropriated to the Holy Ghost. It is a real inward possession of our soul, a presence as actual as that of Christ in the consecrated Host, and its fruits are first to elevate us to what we may call "compatibility" with the Divine Life so that we are capable of true communion with God, and secondly to aid and urge and inspire and tempt us on to greater love and fuller acceptance of Him and of His Will; to all that we know as spiritual progress or growth in holiness.

If we have devotion to the Holy Ghost, that is, if we make of Him a reality in our thoughts and affections—by reading, by thinking, by invocation—we, as it were, liberate Him from the encumbrances that our imperfect understandings and inclinations place upon His activity within our souls, and we enable Him to form in us ever more perfectly that Christ-life which is our appointed way of sanctification.

In the *Veni Sancte Spiritus*, the Sequence of today's Mass, the Church indicates the nature of the petitions which it is fitting that we should make to the Holy Ghost :

*Lava quod est sordidum,
Riga quod est aridum,
Sana quod est saucium.*

*Flecte quod est rigidum,
Fove quod est frigidum,
Rege quod est devium*

—cleanse from our souls the stain of our repeated transgressions, freshen again our hopes and ideals that have faded, heal the crippling effects of our uncounted sins, bend once more towards God our wills that have set away from Him, bring back our forgotten fervour, and after our many wanderings lead us back to Him Who has made us for Himself so that our hearts are restless till they rest in Him.

Trinity Sunday

The Mystery of the Blessed Trinity is one of which the unaided reason of man could have discovered neither the truth nor even the possibility : it is a mystery in the strictest sense of the word. For our knowledge of it we are altogether dependent upon revelation. The most that reason can do for us is to show us that it involves no contradiction in terms, and it is a striking testimony to the divine origin and authority of this doctrine that in spite of its transcendence of all human definition or understanding it is yet received with ease by all who have the gift of the Faith.

But it is by no means a waste of effort to exercise our reason upon this Mystery, first because it must be a gain to acquire some conception, however necessarily imperfect, of the Divine Life, and secondly, because it is always spiritually beneficial to learn by experiment the limits of our own powers as measured against the infinite wisdom of God. We shall at least be thinking about God and perhaps learning something more about Him, and we have the testimony of Our Lord that this is the way of eternal life (Jn. xvii, 3). Too often, it is to be feared, people are content just to accept the facts of the Faith while scarcely, if at all, exercising their intelligence upon them. But this is to miss a very precious source of spiritual strength and enlightenment, to say nothing of the risk that such a formal hold upon them may also, under strain, prove to be a loose one. St. Paul urges us to present to God a "reasonable service" (Rom. xii, 1), which surely includes the service of our intellectual powers.

The doctrine of the Blessed Trinity, then, is that in God there are three Persons in one Divine Essence, the Father, the Son, and the Holy Ghost, really distinct the one from the other but equal one to the other and of one substance. The Father is unbegotten, the Son is begotten of the Father, and the Holy Ghost proceeds from the Father and the Son. We may leave the closer scrutiny of these terms and relationships to professional theologians and content ourselves here with an effort, by means of simple analogies, to grasp some of their implications which may help to make of this fundamental tenet of the New Testament a real focus of

divine worship and a starting point for further enquiry into the relations that exist between God and ourselves.

Consider, then, the Father as knowing Himself immediately and perfectly; this knowledge is therefore infinite since it is adequate to its infinite object; it is therefore God. This is what we call the "Word", for it is God's thought, His interior utterance, of Himself: and the "Son", because thought is quite properly considered as born of the thinker. From this mutual and exhaustive knowledge between the Father and the Son must proceed love, since God Who is infinitely good must love His own infinite goodness, and His love must be adequate and therefore infinite too, and therefore God. This is the Holy Spirit, so denominated from the *spiratio* or breathing out as in a sigh of fully contented Love between the Father and the Son. We have, then, in the Blessed Trinity the whole infinite scope of Divine Knowledge and Wisdom covering all actuality and all possibility, and the unique attribute of creative power "reaching from end to end mightily, and ordaining all things sweetly" (Wis. viii, 1).

This (admittedly, because necessarily, inadequate and faulty) attempt to illustrate the relationships between the Three Persons, should have more than a merely speculative significance. It should help us to come to certain very practical conclusions regarding, first God in Himself, then God in His universe, and then God and our individual selves. For it should help us to the conclusion that in the whole realm of existence the one and only necessary reality is the generation of the Son by the Father and the procession of the Holy Ghost from the Father and the Son, that all contingent things and events are but the unfolding in time and space of this inscrutable secret, that in terms of absolutely real action and being there is nothing but the Blessed Trinity. God, then, alone is essentially "Being", all else to which we attach that term is entitled to it only by analogy and as it has received being from Him, and the diversity of natures among created things consists simply in the manner in which they participate in His perfections. This gives to the whole world of creatures, seen and unseen, a splendour of unity and coherence which should silence all our short-visioned doubts and complaints.

And again, in ourselves, within the compass and at the very heart of our being, somehow ineffably implicated with all that we call our own, is conducted the very life of the Blessed Trinity, the Power of the Father, the Wisdom of the Son, the Love of the Holy Ghost, for all time flowing through us, incorporating us by grace into the one Infinite and Eternal Act which is the life of God, Three in One.

Second Sunday after Pentecost : Within the Octave of Corpus Christi

The Blessed Sacrament is the Mystery of God's Love for men. It embodies the uttermost length to which love could go in its effectual expression of complete self-giving. It is the first and most prolific of the means of grace that the Faith puts at our disposal ; it ministers to our souls as bread ministers to our bodies ; it forms the focus of the Church's liturgy and of our own private worship ; we learn reverence from it, it draws prayer from us, it suggests peace and hope to us and courage and kindliness ; we feel that it is beautiful and tender and strong ; we turn to it to find refuge with God from our fear of God and to learn the love of Him from His love of us. To many minds Christ on the highways of Palestine and the Blessed Sacrament upon the altar are interchangeable concepts, not merely in virtue of the doctrine of His real presence but because what they learn from the gospels and what streams into their souls from the Tabernacle convey to them the same message in the same accents : "Come unto me", and "Fear not", and "I have called you friends".

The more that the Blessed Sacrament becomes the pivot of one's devotion the more does one feel that its centre of gravity, as it were, shifts from one's own person to that of Christ Himself. It was *His* invention, no one else could have imagined it or even wanted it. The thought was His alone Who alone could make it a reality. It was for Himself primarily, and for us only because in His heart He and we are one. It stands for a symbolizing of that love for us which was carried to the extremity of death, as if God, failing to make us accept His assurance that He loves us, became man so that He could demonstrate it to us in

such terms of our own nature that we could not mistake it.

We should look into this, because we are meant to "see and know and consider and understand" (Is. xli, 20) all the works of God, knowing that He intends, and wishes us to discern in them, all the significances that they can legitimately bear.

In this connection the symbolic meaning of the bread under the appearance of which His presence is concealed, is rich. For the word "bread" is in all languages a general term for food, and we should understand how God's love feeds us and keeps life in us and ministers to the least of our necessities—how, like food to our bodies, His love is to our souls a supporting, renewing and energizing force.

Bread is, again, the most ordinary commodity of human use, and His love wants us to make of Him the most ordinary, the most familiar—one might almost say, the most unnoticed—object of our consciousness. He wants us to take Him for granted, to admit Him everywhere and to find Him out of place nowhere, so that turning to Him should mean no wrench away from anything else.

And bread is for all : it is our expression for utter destitution to say that "one has not a crust of bread". So He would have us to understand that we have a *right* to Him which He will never contest, that His love puts Him unreservedly at the service of us all without distinction, and that not to have Him is beggary indeed.

Bread is a necessity of life. It is a physical fact that the salts provided by farinaceous foods (which may broadly be called "bread" whatever their form) are absolutely essential to healthy human life—such exceptions as do exist are the result of special conditions and indeed help to prove the rule. And he will have us understand that without Him our life cannot be supported, that apart from Him we must fail and languish because in His love for us so has He fashioned us.

And we find further and similar symbolism in the mysteries of transubstantiation, in which it seems as if His love, in His impatience to be with us and to give Himself to us, overrides what we rightly consider to be the very bases of law and reason, if these stand in His way. So it is true that "the whole is greater than its part", but in

every bit of Himself He gives us the whole of Himself, and here then the part shall be as great as the whole.

"A thing cannot be in more than one place at the same time," but this puts a limit upon His access to His friends, so He defies it, and He is equally and entirely present in every particle and on every altar all over the world.

"Accidents cannot exist apart from the substance to which they belong," but He is our food, and He will nourish our souls on His own substance beneath the appearances of the bread that feeds our bodies so that we cannot miss what He means to do for us.

In His sacramental existence He will be broken without division, multiplied without increase, consumed without destruction, for His love will bear with no check or limit or interference—"It is the Lord, let Him do as seemeth good to Him" (1 Ki. iv, 18). He has loved us with an everlasting love (Jer. xxxi, 3), and in the Mystery of the Blessed Sacrament He seems to strain to their uttermost all the resources of type and symbol and example in order to force conviction upon us—"Not all your prayers and penances and good works," He said to a medieval mystic, "mean so much to me as that you should believe that I love you."

Third Sunday after Pentecost : Within the Octave of the Sacred Heart

The Devotion to the Sacred Heart sprang from a revelation of the thirst of Our Lord for our love, presented under what we may call a "parable" of sorrow and disappointment at the small return that He receives for His great love for us. We may therefore well make use of this Feast to examine ourselves frankly as to the extent and reality of the love of God that we so easily profess to have, and it will help if we try first to make clear what, in fact, we understand by this love.

Our Lord Himself has left us in no doubt as to what it should be. He has said (quoting from Deut. vi, 5) that the Great Commandment in regard of which all other precepts and counsels are but explanatory and ancillary, is that we should love the Lord our God with all our heart

and soul and mind and strength, and He uses the same word "love" without qualification or distinction in laying down (from Lev. xix, 18) the second Commandment, "like unto this", of loving our neighbour as ourself. It seems to be evident, then, that the love which we are to have for God is to be of the same texture, so to speak, as the love that we have for one another and that therefore it is to engage our *affections* as well as (perhaps more directly than) our reason. Our reason tells us that we must accept Him for our Creator, our absolute Lord and Master whose will is to be our law, that we must offer Him praise, reverence, and service, that the slightest sin, just because it is an offence against Him, is an immeasurably greater evil than the worst physical or material misfortune that could befall us, and that we must be prepared to surrender our lives rather than deny Him. But if our sentiment goes no further than even this, we cannot yet say that we love God as the Great Commandment plainly insists that we should and thereby implies that we can. For esteem, admiration, acceptance, submission are not love; a further element, in itself independent of all these, is needed before we may justly use that word, as anyone will realize who asks himself *why* he loves, in distinction to venerates or appreciates, another.

There are those who feel that love in this intimate sense is impossible from man to God because experience seems to demand for that some kind of immediate contact and community of nature between lovers, which, however, cannot exist in that relation—"No man hath seen God at any time" (Jn. 1, 18). Further, whether consciously or unconsciously, they look upon God as one among a number of other competitors for their love, or they imagine that He cannot be loved except in isolation from all else. But, first, though Our Lord has indeed said that "No one knoweth the Father but the Son" (Mt. xi, 27), He went on immediately to add "and he to whom it shall please the Son to reveal Him"—so that there is a contact and a community of nature to be found between us, through Christ "in whom dwelleth all the fulness of the Godhead bodily" (Col. ii, 9). And again, to consider God as competing for our affection among other objects is really to reduce Him to the level of a

creature Himself (even if the first and greatest of creatures), instead of understanding that just because He is what He is and creatures are what they are, there should be no clash possible between His and their claims upon our affection, for is He not the Truth in all that is true, the Beauty in all that is beautiful, the Good in every goodness? Indeed, we never love creatures so perfectly as when we love God above all, for only then do we see them in their reality as utterances of Him, and to love Him (in this world) in isolation from all else would (if it were possible) be to set Him up as in some sense at odds with His own self.

But however helpful such reflections may be towards clearing away the grounds of our hesitation—it may be of our scepticism—as to our competence for a real and unequivocal love of God, we must still confess that of ourselves alone we *are* indeed quite incapable of attaining to it. One cannot love on hearsay, which is, however, all that natural means will afford us, and reason can only lead us to a speculative assent which yet will leave the heart unmoved. God must Himself bring Himself to us and Himself capture our affection, and the most that we can do to this end (and here, perhaps, lies the secret of our failure) is to dispose and prepare ourselves for it negatively by keeping a hold upon our natural affections (self-control or detachment, as we call it), and positively by training ourselves to see Him really present and active (and especially active on our behalf) everywhere and all the time. With that, prayer for the *gift* of love, and God cannot deny it to us.

Just as in laying a grate we arrange all the necessary materials in the manner which we have learnt is the most favourable for our purpose, but are then still without our desired warmth until these are kindled by something which is not yet present but must be added from outside, namely a flame, so we can by meditation, by seeking the will of God, by self-discipline, by prayer, fit ourselves to catch fire from the flame which only He can apply. Especially is it the office of the Holy Ghost, the Spirit of Love, to bring it to us: "Come, O Holy Ghost," the Church teaches us to pray, "fill the hearts of Thy faithful, and *kindle* in them the fire of Thy Love".

When the love of God has entered into one's heart one

wonders how one ever could have lived without it, or without it have understood or found satisfaction in anything. The love of God opens for us a new world before undreamt of. Like men born blind who have newly received the gift of sight, not only do we find now in our life something to which in the past we neither had nor could have had any clue, but also that what we formerly had is elevated and transformed, purified and sharpened, almost out of all recognition. We *see* now, and God means everything to us and everything means God.

R. H. J. STEUART, S.J.

NOTES ON RECENT WORK

I. MORAL THEOLOGY AND CANON LAW

IN the course of his *Studies in History and Jurisprudence*, written in 1901, Bryce gave considerable space to the notion of Natural Law in the Roman jurists. "We have seen," he writes, "what good work it did for the ancient world in breaking down race prejudices and in particular, for the Roman jurists, in giving them a philosophical ideal towards which they could work in expanding and refining the law of the Empire. Nor should we forget that in later times it has sometimes stimulated resistance to oppression, and has corrected the tendency, always present amongst lawyers, to defer unduly to tradition and to defend institutions which have become incompatible with reason, and hurtful to the common interest. Who can say that an idea so ancient, in itself so simple, yet capable of taking many aspects, an idea which has had so varied a history and so wide a range of influence, may not have a career reserved for it in the long future which still lies before the human race". The new constitution of the Irish Free State embodies articles which deal with the fundamental natural rights of man, and Mr. Richard O'Sullivan, K.C., has opportunely called attention to them in an article on *The Background of the New Irish Constitution*¹. It is declared that all citizens shall, as human persons, be held equal before the law (Article 40) and the State guarantees to respect defend and vindicate the personal rights of citizens. The family is the natural primary and fundamental unit group of society, possessing rights antecedent and superior to all positive law. The State is pledged to protect the institution of marriage against attack and no law shall be enacted for the dissolution of marriage (Article 41). The family is the primary and natural educator of the child, though the State, as guardian of the common good, requires children to receive a certain minimum of education which shall be freely provided for all (Article 42). Man, in virtue of his rational being, has the natural right to private ownership of external goods (Article 43). Familiar as these statements are to Catholic thinkers,

¹ *Politica*, March 1938, pp. 43-53.

it is a valuable thing to have them incorporated in the written Constitution, and Mr. O'Sullivan has done well to call attention to them. Amongst other interesting things connected with the Constitution, he mentions that the conception of Dominion status, first drawn up by Mr. Balfour in 1911, was inspired by the Constitutions of the Benedictine Order, in which a number of autonomous Abbeys are united under one rule and in loyalty to one leader.

Papers read at the *Catholic Social Conference*, Belfast 1937, have been published in one volume by the Catholic Truth Society of Ireland. They are rather wider in scope than is usual with such papers, containing studies on the Incarnation, the Mystical Body of Christ, Liturgical Worship and Catholic Action, in addition to the more usual topics of discussion, such as the relations between employer and employed, housing, and remedial organizations. This breadth of outlook underlines the spiritual basis of social reconstruction and supplies just that necessary element, the lack of which makes the study of social questions appear to many arid and uninteresting. "A Christian is not an individualist, he is a socialist in the true sense of the word. He is not out for himself alone. He realizes that the welfare of his fellow-men must interest him, that it is his duty to do his best to bring the body of Christ to its full stature."

The *Catholic Medical Guardian*, since its inception in 1923, has always been a timely and serviceable instrument to anyone engaged in the trade of Moral Theology. Arising, perhaps, from what is called "a vigorous and somewhat heated discussion" on the contents of the periodical during the last general meeting, one long article is given in the first number of this year, instead of a number of short ones. This is, we think, an admirable development, since the problems discussed in this journal are usually of a technical character calling for a detailed treatment and documentation which is not possible in a short article. Nearly twenty pages are devoted to a historical, moral, and medico-legal study of Castration, translated from a contribution by Fr. Michael Riquet S.J. in *Cahiers de Laennec*, July-September 1937. In dealing with the question of castrated choristers, who used to sing in papal choirs right up to the time of Leo XIII,

a fresh point is made in addition to the usual apologia to which we are accustomed. Castration was, at one period, widely adopted as a therapeutic measure, and an investigation in 1676 by the French Royal Society of medicine revealed that in one diocese, Saint-Papoul, more than 500 children had been castrated for hernia. Amongst so many, it is evident that a good few would have useful soprano voices and would continue to be employed by choirs. The theologians who defended castration for the purpose of preserving the voice are duly noted and refuted, but the real difficulty is that their opinion was regarded very widely at one time as "probable". It has been abandoned long since by all theologians as "improbable" and wrong.

The new edition of the Moral Theology of Génicot-Salsmans¹ is more "up to date" than many reprints of other well-known manuals. The teaching of *Quadragesimo Anno*, for example, is introduced into the section on almsgiving; the instructions of the Holy See concerning the chastity required in candidates for Holy Orders and religious profession is incorporated in the chapter on vocation. In the past Génicot used to be regarded by many as the author who was most friendly to liberal opinions. As edited by his "continuator", Fr. Salsmans, the work no longer has this reputation. He adopts, for example, the severer and, in our opinion, the true view concerning the question of publicly teaching the new computation of the Safe Period, which has occasioned some little discussion in the correspondence columns of this journal. "Hanc ergo praxim, nullatenus promittens infallibilem effectum, *secreto* proponere potest confessarius iis coniugibus qui vere *bonam rationem* habent prolem non exoptandi (puta *serium periculum* mortis in proximo partu). *Onanistis* autem, etiam non habentibus talem bonam rationem, non prohibetur confessarius hanc praxim (saltem tamquam minus malum, quia non constat de gravi peccato, sed in his adiunctis de *levi tantum*) caute insinuare, postquam eos aliter ab *onanismo* retrahere frustra tentaverit (S. Penitent, 16 Jun. 1880). Sed apud alios passim coniuges, sacerdos de hac

¹ *Institutiones Theologias Moralis*, editio tertiadecima, Desclée de Brouwer, Paris.

praxi taceat, vel interrogatus eam improbet, ne scandalosus videatur praedicator infecunditatis. Et in genere ad praecavendam culpabilem propagationem, et *spiritus moralis decrementum* in populo Christiano, quo scil. irrationaliter postponitur finis primarius matrimonii et extolluntur fines secundarii vel ipsa voluptas, summopere, quantum fieri potest, cavendum est ne 'continentia Periodica' *publica* proponantur."¹

Many Concordats have been concluded in recent years between the Holy See and various States. The texts of these documents, with historical and canonical notes, were conveniently assembled by Dr. Perugini three years ago.² Dr. Mulcahy, O.F.M., has now examined these agreements more thoroughly in so far as they affect the Sacrament of Marriage.³ There are, of course, slight differences in the concessions made to different States, differences due to circumstances and the strength of Catholic conviction, but a comparison between them shows that, in every case, the essentials are preserved. Marriage is a sacrament and, in its substance, is subject to the legislation of the Church, but it is a contract with civil effects and therefore is subject also to the civil law, particularly as regards registration.

Owing to the severe wording of some older laws, it used to be held that the rubrics of the Missal and of other liturgical books, were not subject to modification by custom. This view is no longer that of the majority of commentators. Dr. Guilfoyle, amongst other points underlined in his doctorate thesis on Custom,⁴ holds rightly that although a particular condemnation can easily be found for various customs, the practice of the Congregation of Rites indicates that there is no law which prohibits, reprobates, or abrogates all customs against the liturgy. The action of the Congregation in condemning or tolerating customs is nothing more than the application of the regular principles of customary law.

E. J. MAHONEY.

¹ Vol. II, §. 551, n. 4.

² *Concordata Vigentia*. Pontificium Institutum Utriusque Iuris, Romae, 1934.

³ *De Matrimonio Iuxta Concordata Vigentia*. Desclée, Rome, 90 pages.

⁴ *Custom. An Historical Synopsis and Commentary*. Catholic University of America, Washington D.C., 1937.

II. HOLY SCRIPTURE

The death, on 15 February, 1923, of the great archaeologist Charles Clermont-Ganneau was the occasion of a moving tribute to his memory by Père Hugues Vincent, O.P., himself the foremost expert in the field of Biblical archaeology in Palestine or elsewhere. He spoke, by way of introduction, of the woodman in the depths of a great forest who brings down with his axe now a young sapling, now a more sturdy but still immature tree. Such trees fall with little noise, and there is scarcely a trace of their absence. Almost imperceptibly the forest closes round the place where once they were. Then comes the turn of a noble tree, one of the glories of the forest. It falls with a mighty crash, a yawning gap is left in the heart of the glade, and the eye views with amazement the immense size of the stricken giant.¹

Such a comparison may well have been in the minds of many friends, admirers, and former pupils of Père Marie-Joseph Lagrange, O.P., when they learned the news of his death at the Dominican house of studies, St. Maximin, Var, on 10 March. He was in the eighty-fourth year of his life, the fifty-fifth of his priesthood, and the fifty-eighth of his religious profession. He was, and will remain, the chief glory of his Order, of the Church in France and throughout the world, and of Catholic biblical studies. His reputation among non-Catholic scholars stands very high indeed, as was proved in this country in 1929 when he received the British Academy's medal for Biblical Interpretation, and as is shown by a whole catena of references to his works in the writings of non-Catholics. I have quoted one of the most striking of these in my edition of Abbot Chapman's *Matthew, Mark and Luke*.²

It does not seem necessary to say very much about the acts of his life, since he himself has dwelt upon a number of them in his criticism of Loisy's *Mémoires* entitled *M. Loisy et le Modernisme*, in the chapter which discusses: "M. Loisy

¹ *The Journal of the Palestine Oriental Society*, Vol. III, 1923, No. 2, pp. 88 ff.

² Longmans, 1937, p. 195.

et la *Revue biblique*" and which begins: "Un religieux ne doit compte de ses actes qu'à Dieu, au Saint-Père et à ses supérieurs. Si cependant on a beaucoup écrit, si son action a été jugé néfaste par des personnes pieuses, animées des meilleures intentions, il éprouvera le besoin d'expliquer sa conduite à ses frères dans la foi . . ."¹ Reference may also be made to the short account by Père Synave, O.P., in the late Abbé Bricout's *Dictionnaire pratique des connaissances religieuses*, and to the article: "Après vingt-cinq ans" in the *Revue biblique* for 1915. The preparation of a definitive life will, no doubt, be undertaken by his brethren in religion.

The great majority of his writings (that is all the books of outstanding importance written before 1935) were reviewed, at times somewhat inadequately, in the volume of studies styled *L'œuvre exégétique et historique du R. P. Lagrange* which commemorated his golden jubilee of priesthood (22 December, 1933) and his eightieth birthday (7 March, 1935).² Even so, the book had perforce to leave unrecorded the final products of what Cardinal Liénart called the Father's "vieillesse laborieuse", namely, his excellent volume on textual criticism, the fourth part of his *Introduction à l'Étude du Nouveau Testament* (i.e. the book *Les Mystères: L'Orphisme* with its touching dedication to Père Vincent), and numerous contributions to the *Revue biblique*. It is a delight to realize how much of his best work was done in his old age. I may be allowed to recall the fact that, in October 1922, when I arrived at the École biblique to begin my studies under him, the Father had recently been overhauled by the doctor of the French hospital at Jaffa. I was informed that the verdict was disquieting, and that the end of his life might not be far off. If he had died then, or a little later, we should have lost his commentary on St. John's Gospel, his matchless *Évangile de Jésus-Christ* (now in its twenty-second thousand), the admirable book on *Le Judaïsme avant Jésus-Christ*, the revised edition of his *Saint Marc*, and several other volumes in addition to those mentioned above among his last works. He was spared to complete his commentaries, in particular his Gospel commentaries, "ces quatre pierres de taille en

¹ Op. cit., Juvisy (Editions du Cerf), 1932, p. 68.

² See CLERGY REVIEW, Vol. 10, pp. 140 ff.

granit rose", and the influence of these and other works in contemporary France has been well assessed by M. Jean Guitton in his contribution to the jubilee volume which he has entitled: "L'Influence du R. P. Lagrange. Un Temoignage."

I was privileged to visit him last October at Saint Maximin, and I found him somewhat failing in sight and hearing, restricted in his powers of walking, but in spirit as young, as enthusiastic, and as interested as ever. Since my return to England I have had several letters from him. One of the last asked me to find him an edition of Shakespeare in large clear type with an adequate commentary, and his last letter of all was to thank me for sending him what he desired. His great gentleness, his simplicity and humility, and his love for the Faith, were known to all his former students. *Pater honoratissime, amantissime, desideratissime, vivas cum Christo.*

To compare the late Dr. Arthur S. Peake with Père Lagrange would be to compare a medium-sized scholar with a very great one. Yet, it may be claimed, there were certain likenesses of one man to the other which appear, at least in some degree, to overshadow the differences. Each was a man of grand erudition, deeply read in both the highways and the byways of Biblical literature. Each was too universal in range to be called a specialist in the Old or the New Testament, since each was master of both Old and New. Each could and did handle his subjects with great objectivity of treatment, in a spirit of pure scholarship, and with true courtesy to his opponents. It has been well said that: "The Bible is itself a literature, and it leads us into many various literatures and into the society of scholars." The volume of *Recollections and Appreciations*, made up of articles taken from the back numbers of the *Holborn Review* and edited by the author's friend and colleague, Dr. W. F. Howard, is a proof of Dr. Peake's width of scholarship and shrewdness of judgment in making reflections about his contemporaries.¹ The memoir which might have preceded the collection was rendered unnecessary by the publication in 1930, the year

¹ The Epworth Press, 1938. Pp. 231. Price 6s.

after Dr. Peake's death, of a biography written by his son.

The present volume has interesting studies of some fifty scholars, most of them scripturists, and each of the sketches, however short, is lively, personal, and easy to read. Some of the estimates differ not a little from the *consensus* in such matters. So the great Dr. S. R. Driver, whose work as a philologist and interpreter is carried on so admirably by his son, Mr. G. R. Driver, receives in the present volume nothing approaching full marks. He is praised "for exact and delicate scholarship, for thorough knowledge of the background, for adequate familiarity with the work of his predecessors, for sound and sober judgment" (p. 44). But in Dr. Peake's opinion, he lacked the highest qualities as an exegete—intuition, sympathy, and the power of communicating his enthusiasm. Like Lightfoot of Durham he was very English, and had the defects as well as the qualities of many English minds. Yet, with regard to both these mighty men of the past, Dr. Peake's estimate is, on the whole, extraordinarily convincing and scrupulously fair.

Many of his appreciations are concerned with German writers and it is to be regretted that, in not a few cases, he only knew the scholar through his books. But the essays on English scholars are, for the most part, brief memoirs of dear friends, and all who study the English output of books on the Bible will read with attention the chapters on C. F. Burney, George Buchanan Gray, R. H. Kennett, George Adam Smith, and A. H. Sayce. Dr. Peake as a Primitive Methodist does not seem to have had much contact with Catholics, and the only Catholic commemorated in this book is Baron Friedrich von Hügel. His sympathy with the Church appears to have been slight, though he found no difficulty in realizing that Loisy's views were incompatible with membership of the Christian Ecclesia.

It is welcome news that a society entitled "The Catholic Biblical Association of America" has recently been formed, and that the proceedings of the first general meeting, held at St. Louis on October 9 and 10 of last year, are now available in a volume published in January, and obtainable from the headquarters of the Association, namely the Catholic University, Washington, D.C.¹ The American

¹ Pp. 156. Price \$1.

episcopate has given its full approval to the body, and it has already taken in hand a work of great importance, namely the revision of the Rheims-Douay Bible. The volume of proceedings, in addition to some useful papers on the more important texts and versions, contains an article by Dr. William L. Newton, this year's president, on "Principles governing the Revision of the Douay-Rheims N.T.", and a supplementary study by Fr. Edward Arbez, S.S. of "The Revision of the Douay-Rheims O.T.". Among the principles accepted by the revision committee we find the following: that the work is to be a translation of the Clementine Vulgate; that the reviser may take into consideration the readings of Wordsworth and White, though such readings, when they are important, must be considered in the footnotes and not in the text; that "recourse may be had to the Greek for the sense of the Latin words and expressions. But this must not interfere with the principle of strict adherence to the Vulgate". The whole issue has been much influenced by the decree of the Biblical Commission, dated 30 April, 1934, which decided that the vernacular translations of the Epistles and Gospels to be read in churches must be made from the Vulgate, and not from a Greek or Hebrew original. It has been felt, very rightly, that a text of the Douay version might well be produced which, while keeping strictly to the Latin, would be more exact and more literary than the existing reprint of Challoner's first (1749) revision of the Rheims-Douay translation. The New Testament version is now ready, and work is being begun upon the Old Testament. It is a venture that deserves all possible success and encouragement.

J. M. T. BARTON.

QUESTIONS AND ANSWERS

"PURIFICATIO" AFTER HOLY COMMUNION

Is it permitted, for proportionate reasons, to restore the "purificatio" of wine and water which the rubrics of our present Missal direct to be given to all communicants? (C.)

REPLY.

Ritus Celebrandi, x, 6: "Minister autem dextera manu tenens vas cum vino et aqua, sinistra vero mappulam, aliquanto post sacerdotem eis porrigit purificationem, et mappulam ad os abstergendum." Cf. also n. 9 in *Pontifical Masses*.

S.C.R. 16 March, 1591 and 18 June, 1689: "Consuetudines quae sunt contra Missale Romanum, sublatae sunt per Bullam Pii V in principio ipsius Missalis impressam, et dicendae sunt potius corruptelae quam consuetudines . . . consuetudines contra Rubricas Missalis sublatae per decretum.¹

C.I.C. Canon 818: "Reprobata quavis contraria consuetudine, sacerdos celebrans accurate ac devote servet rubricas suorum ritualium librorum . . ."

(i) The question has to be decided by applying the principles of "customary" law to the rubric, and it is the more difficult, in this instance, since the custom of not giving the purification of wine and water (except in Ordination Masses) is not one *secundum legem* or *praeter legem* but manifestly *contra legem*. Some older writers maintained that there could never be a legitimate custom *contra rubricas* unless expressly approved by the Holy See. But this view, though theoretically consistent with the above texts, cannot be sustained in practice, since the distinction between preceptive and directive rubrics is now universally admitted. Moreover, it could be held that the exclusion of custom refers to *notable* modifications of the rubrics.

An article on the subject of custom as affecting liturgical laws appeared in *Ephemerides Liturgicae*, 1917, vol. XXI,

¹ *Decreta Authentica*, n. 9 and 1812.

pp. 430 and 557, and the writer, P. Victorius ab Appeltern, O.M. Cap., establishes a distinction which is important. His point is that the reprobation in Canon 818 of all customs against the rubrics refers to the *actions of the priest celebrating Mass*. "Quum nobis Codex per canonem 818 illam reprobationem consuetudinum contra rubricas Missalis Romani et aliorum ritualium librorum solummodo limitaverit seu restrinxerit *ad Sacerdotem Missam celebrantem*, et consequenter ita ius antiquum, per Constitutiones Summorum Pontificum et decreta S.R.C. quoad Rubricas Missalis Romani stabilitum, correxerit, idcirco concludendum est illas consuetudines, etsi Rubricis Missalis Romani contrarias, a Novo Codice tanquam iuris corruptelas non esse reprobatas, et consequenter, si sint centenariae aut immemorabiles, ab Ordinariis iuxta locorum et personarum adiuncta tolerari posse, si ipsi existiment eas *prudenter* submoverti non posse."

Whatever the explanation, the Holy See has frequently left it to local Ordinaries to decide whether a given custom is to be continued. Modern commentators hold that Canon 818 does not exclude every custom *contra rubricas*, and that Canons 25 to 30, which formulate the law on custom, may be applied to liturgical laws.¹ The implied consent of the competent authority, required from Canon 25, is certainly present with regard to the custom of not observing the purification rubric.² It is almost universally disregarded, except in the Ordination Mass, and it is the exception for any of the authors explaining the rite of Communion even to advert to the rubric. Alone amongst those in common use we find that De Herdt permits its use in solemn Masses "si velint et usus habeat."³

(ii) Other examples of rubrics which have fallen into disuse are the Sanctus Candle and the use of a cushion for the Missal.⁴ In connexion with the first of these, it was decided in this review (vol. I, p. 663) that the obligation of this candle no longer existed, but that the rubric might be followed if so desired, and that the Ordinary could direct its use. The same may be said of the Missal cushion. We

¹ Cf. Van Hove, *Commentarium Lovaniense, De Consuetudine*, n. 227, 228; Callewaert, *Liturgicae Institutiones*, n. 139.

² Gasparri, *De Eucharistia* n. 1184.

³ *Sacrae Liturgiae Praxis*, I, n. 331.

⁴ *Ritus Celebr.* VIII, 6; II, 4.

think, however, that the purification rubric is not only obsolete but that it is no longer permitted to restore it; the custom of not observing the rubric now has the force of law. Or, if this seems an unreasonable view to take of a rubric in the *editio typica* of our present Missal, it may be said that its observance would cause bewilderment, if not scandal, to the faithful, since it has been obsolete for so long. In other matters of a rather similar character the S.C.R. has directed the observance of a rubric, in spite of a contrary *local* custom, provided it can be done without scandal. Still more should this rule of avoiding scandal apply in the case of a rubric which has fallen into disuse nearly everywhere. We are of the opinion, therefore, that it would be wrong to start observing this rubric without the permission of the Ordinary. These remarks apply to the re-introduction of the practice. If, as De Herdt notes, its observance still continues in certain instances and localities, the practice should be continued. It is done, we believe, at Westminster Cathedral at the solemn Mass on Maundy Thursday, when the purification is given to the clergy communicating and to the lay servers.

E. J. M.

POSITION OF HIGH ALTAR

Is it forbidden to erect an altar facing the west or the entrance of the church, so that the priest celebrating Mass would do so facing the people? (G.)

REPLY.

(i) It is certainly not forbidden to celebrate in this position if the altar is so built. Certain Roman Basilicas, as St. Mary Major, are so constructed and the Mass is said facing the people; the altar is midway between the apse or presbyterium and the nave. Some ancient French churches, notably at Besançon and Verdun, have preserved the same

feature and Mass is always celebrated, at the high altar, facing the people. In some cases, it appears, the custom arose from a strict observance of the rule requiring the priest to stand in an oriental position. But, for the most part, it is to be traced to the ancient disposition of the Roman Basilica. In many instances it has been retained, in collegiate churches, in order to provide for a double set of offices, the one capitular and the other parochial. That Mass celebrated at such altars is perfectly rubrical and correct is apparent from the rubrics of the Missal, *Ritus Celebrandi Missam*, tit. v, n. 3: "Si Altare sit ad Orientem versus populum, Celebrans versa facie ad populum, non vertit humeros ad Altare, cum dicturus sit Dominus vobiscum, Orate fratres, Ite Missa est, vel daturus benedictionem; sed osculato altari in medio, ibi expansis et junctis manibus, ut supra, salutatur populum, et dat benedictionem."

(ii) Whether a new altar should be so constructed depends, firstly, on certain practical considerations: the position of the tabernacle, which has to be placed normally on the high altar, would obscure the priest from the view of the people. Also, it is worth considering whether it would be allowed to remain permanently as erected; almost inevitably a desire to conform with the common usage would lead to its being changed. A second consideration is whether the almost universal custom of the celebrant having his back to the people could be disregarded without danger of bewildering the faithful. This latter consideration is tantamount to asking whether our present use has not now acquired the force of law. We are inclined to think that it has.¹

The right conclusion, based on these considerations, is that one should seek permission from the Ordinary before departing from the common use, and permission would, doubtless, be forthcoming for adequate reasons. It is hard to imagine what these reasons would be in the ordinary parish church. In a church serving the needs of a monastic body as well as those of a school, as at Ampleforth, the utility of such an altar is apparent.

E. J. M.

¹ Cf. *Questions Liturgiques et Paroissiales*, 1936, p. 278; *l'Ami du Clergé*, 1928, p. 382.

NUPTIAL MASS.

One likes to give every liturgical privilege to a couple on the occasion of their marriage.

(i) Is it ever permissible to insert the *Gloria* and/or the *Credo* in the votive Mass "pro sponso et sponsa"?

(ii) May the Leonine prayers ever be omitted after a nuptial Mass?

(iii) Am I obliged to celebrate a nuptial Mass on the Feast of the Holy Innocents in violet vestments? (P. B.)

REPLY.

(i) The insertion of the *Gloria* or *Credo* in a votive Mass "pro sponso et sponsa" is against the rubrics and is not permitted.

(ii) The Leonine prayers may be omitted after a Nuptial Mass on a principle which permits their omission after a Mass which has been celebrated with some unusual solemnity. An affirmative answer was given by S.C.R. to the following question: "An, attentis Sacrae Rituum Congregationis Decretis n. 3697, Ordinis Min. Capuccinorum, 7 Decembris 1888 ad VII, de Missa Conventuali sine cantu, et n. 4271, Baionen., 8 Junii 1911 ad II, de Missa votiva lecta Ss. Cordis Iesu, prima feria vi cuiusvis mensis, etiam aliqua similis Missa lecta, ex. gr. occasione primae communionis, aut communionis generalis, sacrae confirmationis aut pro sponso, haberi possit ut sollemnis, eique applicari valeant praefata Decreta quoad Preces in fine Missae, a Summo Pontifice praescriptas, omittendas"?

(iii) A nuptial Mass on the Feast of the Holy Innocents must be that of the feast, for which violet vestments are prescribed. It is commonly taught¹ that the liturgically correct colour does not bind *sub gravi*, and any colour may be used for a reasonable cause, e.g., a large concourse of priests desiring to say Mass at the same time in a church which has not sufficient vestments of the right colour. We are of the opinion that the desire to avoid a penitential

¹ e.g. Prümmer, *Theologia Moralis*, III, n. 298.

colour at a nuptial Mass is not a sufficient cause, but it may appear to many to be quite sufficient, though we are unable to cite any authority who holds this view. E. J. M.

SANCTUARY GONG.

What must be said of the common practice in this country of the exclusive use of a gong, instead of a little bell, seeing that the use of a gong is forbidden, S.C.R. 4000, n. 3. (A. C.)

REPLY.

The question to which a negative answer was given by S.C.R. 10 Sept., 1898, gave the following description of the gong: "Tandem loco tintinnabuli pro Sacrosancto Missae Sacrificio nonnullae Ecclesiae novissime coeperunt adhibere quoddam cymbalum *Indorum Orientalium*, quod est ad modum magni catini (bowl) semipendentis ab hasta lignea, et percussum ab Acolytho sonum elicit." The question came from Mexico.

The correct kind of bell is a *small* hand-bell. It is forbidden to have a large gong, a tocsin that appears to have been in use amongst the Indians for summoning the warriors to battle. Most of the authors, following this instruction, forbid all gongs, small as well as large, and there can be no doubt that in doing so, and in recommending a small bell, they are adhering to what is right and proper. But it is, we think, open to those who favour a gong-pattern of bell to argue that the instruction forbids a large size, and that a small one is not expressly forbidden. The only writer known to us who has been a bit merciful in discussing the gong is Woywood: "It was asked from a Mexican diocese whether, instead of the *tintinnabulum*, a cymbal or basin-like instrument appended on a shaft could be used, and the S. Congregation of Rites answered negatively. Whether this answer would forbid gongs appears doubtful."¹ Our answer to the question must be that the practice of using a small gong is incorrect but not clearly forbidden. E. J. M.

¹ *Liturgical Law*, p. 63.

COMMUNION DURING MASS.

Is a priest permitted to interrupt another during any part of the Mass in order to give Holy Communion to the people? (A. C.)

REPLY.

It is clear that the celebration of Mass and the distribution of Holy Communion, as a separate rite at the same altar, cannot normally be permitted. It would mean superimposing one rite on another, and two sets of prayers being said by different priests at the same time.

The only question is whether necessity may ever be considered to excuse what is a patent violation of all liturgical principle and order. Dr. Maffei, writing in *Questions Liturgiques et Paroissiales*, 1925, p. 121, quotes Van der Stappen as permitting the practice, if there is only one altar in the church and in a case of necessity. We can conceive a case of necessity arising in a small church, with only one altar, on a day like Holy Thursday, when the faithful may wish to communicate and are unable to wait till the celebrant of the Mass distributes Holy Communion. Even in a case of this kind, the second priest must avoid interrupting the course of the Mass, e.g., he may not approach the tabernacle during the Canon. He should say the prayers in a low voice and observe all the appropriate rubrics, such as giving the blessing at the end. The *Confiteor*, etc., should be said, if possible, by a server other than the server of the Mass.

E. J. M.

IX LECTIO ABBREVIATA.

Unless my memory fails me, when these lessons were first issued they seemed to be ordered pretty frequently. How is it that nowadays, on the many Sundays when feasts having such lessons are commemorated, no mention is made of the "Lectio IX"? (A. E.)

REPLY.

We think that our correspondent's impression that the abbreviated IXth lesson is rarer now must be due to the fact that the modern breviary prints the lesson in its appropriate place, whereas one had to recur to a special *folium* when these shortened lessons were first introduced.

As regards their use on Sunday it was the rule of the *Additiones et Variationes ad normam Bullae "Divino Afflatu"* (Pius X) that the IXth lesson, if historical, was to be omitted in the Dominical office, even though a commemoration of the Saint's Feast was made at Lauds. The same rule stands, with some slight variations, in the third Vatican edition approved in 1923.

E. J. M.

OFFICE IN THE VERNACULAR.

In view of the recent publication of an English Version of the Breviarium Romanum of the Universal Church, please state how far is it permissible for priests, in the recitation of the Divine Office, to use this English Translated Breviary? Would priests be free to read their Office from the English version so as to make themselves familiar with the proper and correct meaning of the various Psalms, Hymns, Nocturns, etc.? (J. J. M.)

REPLY.

From Canon 135 clerics in major orders are bound to recite the divine office "*secundum proprios et probatos liturgicos libros*". This includes the obligation to recite it in Latin since the approval is for the Latin edition, and all the commentators are agreed that the Latin tongue belongs to the substance of the obligation; the obligation is not fulfilled by reciting the office in a vernacular translation.

Jorio cites S.C.R. June 3, 1904,¹ for an explicit con-

¹ *Theologia Moralís*, Vol. II, n. 59.

firmation of this teaching. The decree is not in *Decreta Authentica* but it is given in some private collections. The answer given to the Bishop of Trieste was : "Qui ad recitationem divini officii et cuiuscunque partis Breviarii Romani sunt obligati, tantum in lingua Latina haec recitare debent ; alias non satisfaciunt obligationi".¹

One would need an indult in order to use the vernacular, or any other language except Latin. Bishop Ward mentions that Dr. Kirk of Lichfield enjoyed permission from the Holy See to recite the Breviary psalms in Hebrew, that he might keep up his knowledge of that tongue.²

E. J. M.

MARRIAGE WITHOUT REGISTRAR.

For what reasons is a parish priest permitted to act in place of the registrar at marriages of Catholics? The practice seems unfair to registrars whose fees are correspondingly lessened, and priests should consider this aspect of the matter before applying to be appointed as authorised persons. (Fiat Justitia.)

REPLY.

By the terms of the Marriage Act of 1898, the presence of a registrar may be dispensed with and the marriage legally celebrated without him in a building registered for marriages. The presence is required of what the Act describes as an "authorised person", by which is meant someone who has been certified to the Registrar-General as authorised for the purpose by the trustees or governing body of the building. All the previous civil formalities must, of course, be observed. A priest could, therefore, secure his own appointment as "an authorised person" by having recourse to his Ordinary, who may present him or not as he thinks fit.

There are cases of this kind but we do not know how many. It is extremely difficult to understand our corres-

¹ Cf. Hébert, *Liturgie*, Vol. I, p. 42, note 4.

² *Eve of Catholic Emancipation*, Vol. III, p. 282.

pendent's plea for justice to the registrar. If the Ordinary thinks it proper to secure the appointment of a priest as "an authorised person", he is doing something to which he has a legal right. The reasons, no doubt, are the convenience of the faithful and, in many cases, a desire to do what our correspondent deplures, namely, to save poor people unnecessary expense. Marriage has civil effects and it is right that the parties should pay for the necessary civil registration. But in its substance marriage is a sacrament and within the province of the Church to regulate. It is right and just that those whose business it is should, if they judge proper, use the powers conferred upon them by the law, and reduce the expense of civil registration to the minimum.

E. J. M.

OFFICIUM PRO OFFICIO VALET.

Is it permitted to recite the ferial office throughout the whole of Lent, or on those days, at least, when a ferial Mass is permitted? May the lawfulness of so doing be deduced from the teaching of St. Alphonsus on the subject? (S.)

REPLY.

The principle "*officium pro officio valet*" has its chief value when one has inadvertently recited the wrong office. Deliberately to choose one which is not according to the lawful calendar is sanctioned by all the manualists provided that the substituted office is not notably shorter, that there is a reasonable cause—e.g. devotion to one's patron saint—and that it is done rarely—i.e. two or three times a year. There can be no dispute that this is the teaching of the modern authors, and the only question is to examine whether they are too rigid in this judgment.

We can find nothing in St. Alphonsus which supports the view of our correspondent, unless it be, perhaps, that he held this view at one period of his life when he sanctioned many things which were later deleted as not "probable". In the Gaudé edition Lib IV n. 161, q. 3, four views are noted :

(1) The substance of the obligation is fulfilled by reciting a complete office, even when it is notably shorter : "*hisee (auctoribus) olim adhaesi. Sed nunc verius censeo cum Roncaglia eam sustineri non posse ; quia cum recitatur officium notabiliter brevius, tum illud non impletur neque in eius forma neque in substantia aequivalenti*". (2) There is no grave sin in changing an office for one which is of practically the same length. (3) It is a grave sin to change the office to one of equivalent length, even once. (4) To change the office frequently is a grave sin ; to do so three or four times a year is venial sin, provided the office is not notably shorter. On these four views St. Alphonsus makes the following judgment : "*Ex his sententiis (ut meum proferam iudicium) prima, pace tantorum doctorum qui eam tuentur, vix (ut dixi) sustineri potest ; secunda et tertia satis probabiles videntur ; sed quartam aequiorem puto.*"

If it can be established that the ferial office may be said throughout Lent without sin, no one would be more pleased than the present writer. It is not, as a matter of fact, notably shorter, considering the length of the psalms in *Lauds* and the *Preces* throughout ; the practice would sustain the principle of Mass and Office agreeing in those cases where the priest elects to say a ferial Mass ; it is simpler to say and, therefore, an aid to devotion. But we think it cannot be established. The consensus of the modern authors is based on the *canonical* nature of the prayer of the Breviary ; being public, even when recited alone, it should be uniform in a given locality or group ; there is an obligation to recite it daily, whereas there is no obligation to say Mass daily ; therefore, all the commentators proceed on the principle that the form imposed by law is part of the obligation, and not merely the quantity of what is recited. If this rule is deliberately broken, we think, considering the variety of opinion, that it could not exceed venial sin. E. J. M.

ROMAN DOCUMENTS

(i) *Sacra Paenitentiaria Apostolica, Officium de Indulgentiis* "De Indulgentiis Divini Officii Adnexis" (*Ephemerides Liturgicae*, 1938, p. 4). An per decretum S. Paenitentiariae Ap. d.d.31 Martii 1937 Indulgentias, pro divini Officii coram Ssño Sacramento recitatione concessas, etiam novitiae et studentes Communitatum muliebrum acquirere valeant? Die 14 Decembris 1937 Sacra Paenitentiaria Apostolica respondendum censet: negative.

This is a private reply given to a priest of the Congregation of the Mission. The decree of 31 March, mentioned in this Review 1937, p. 272, extended a plenary indulgence, formerly granted to clerics in major orders and to nuns, to all clerics, and to novices and students of Religious Institutes. The interpretation that novices and students of Institutes of Women are to be included in this concession is rejected. The relevant passage of the earlier decree is "ad clericos omnes, inde a prima tonsura, necnon ad novitios et studentes quorumcunque Institutorum Religiosorum".

(ii) *Sacra Congregatio Concilii* "Prorogatur ad triennium concessio satisfaciendi praecepto paschali quocumque tempore pro assistentibus Missionibus a Capuccinis datis in Belgio" (*Collectanea Mechliniensia*, 1938, p. 178 quoting *Analecta O.M.C.* 1938, p. 10.).

Superior Provinciae Belgicae Ordinis Minorum Capuccinorum, perdurantibus iisdem causis, a Sanctitate Vestra humiliter postulat ut sibi prorogetur indultum iampridem concessum per rescriptum S. Congregationis Concilii diei 1 Martii 1929, vi cuius fideles qui intra fines ditionis Belgicae interfuerint ss. Missionibus, quae a Patribus Provinciae quotannis instituuntur, durantibus Missionibus seu Exercitiis satisfacere possunt praecepto paschali quocumque anni tempore.

Sacra Congregatio Concilii, attentis expositis, petitam prorogationem, in terminis et forma praecedentis rescripti, benigne impertita est ad aliud triennium.

Datum Romae, die 22 Decembris 1937.

(iii) *Pontificia Commissio Ad Codicis Canones Authentice Interpretandos* "Responsa ad Proposita Dubia" (A.A.S., xxx, 1938, p. 73.). Eñi Patres Pontificiae Commissionis ad

Codicis canones authentice interpretandos, propositis in plenario coetu quae sequuntur dubiis, responderi mandarunt ut infra ad singula :

I—DE COMMUNICATIONE PRIVILEGIORUM INTER RELIGIONES

D. An verba canonis 613 § 1 : *exclusa in posterum qualibet communicatione*, ita intelligenda sint ut revocata fuerint privilegia a religionibus ante Codicem I. C. per communicationem legitime acquisita et pacifice possessa.

R. Negative.

II—DE EXCUSATIONE A POENIS LATAE SENTENTIAE

D. An metus gravis a poenis latae sententiae eximat si delictum, quamvis intrinsece malum et graviter culpabile, non vergat in contemptum fidei aut ecclesiasticae auctoritatis vel in publicum animarum damnum ad normam canonis 2229 § 3 n. 3.

R. Affirmative.

Datum Romae, e Civitate Vaticana, die 30 mensis Decembris, anno 1937. I. Card. SERAFINI, *Praeses*. I. BRUNO, *Secretarius*.

(*ad I*) The opinion of canonists concerning the communication of privileges amongst religious Institutes is fully studied by Dr. Tatjer in *Apollinaris* 1932, p. 458 *seq.* He quotes nineteen writers who favoured the view that the Code has suppressed communicated privileges obtained before its promulgation ; forty held that the latter part of Canon 613 § 1 referred exclusively to the communication of privileges in the future, and this is the interpretation which the Code Commission adopts as the correct one. It is, in fact, rather difficult to see how any other interpretation could rightly be advanced since, from Canon 10 : "leges respiciunt futura non praeterita, nisi nominatim in eis de praeteritis caveatur" ; also, from Canon 4 : "privilegia atque indulta quae, ab Apostolica Sede ad haec usque tempora personis sive physicis sive moralibus concessa, in usu adhuc sunt nec revocata, integra manent, nisi huius Codicis canonibus expresse revocentur".

(*ad II*) The portion of the Canon referred to deals with penalties which the law inflicts without the use of such words

as "praesumpserit", "scienter", etc. If the law does contain such words, it is clear from § 2 of the canon that grave fear excuses. The decision of the Codex Commission, if we restrict our reading to § 3 n. 3, is a logical deduction, since it is there declared that grave fear does not excuse "si delictum vergat in contemptum fidei etc." But some doubt arises from a comparison between this n. 3 and the preceding n. 2 which states that "impetus passionis" does not excuse if the action is gravely culpable. The force of the decision of the Codex Commission is to put "metus gravis" in a category by itself not subject to the law regarding passion in general. (Cf. *Jus Pontificium*, 1925, p. 9 and p. 129.)

E. J. M.

CHURCH MANAGEMENT

THE FURNITURE OF THE HIGH ALTAR

1. Introduction

THE rules for the liturgical furnishing and adornment of the high altar found in the canonical books follow so logically from the doctrine which inspires them, that it is worth quoting from two of the original sources before turning attention to their illustration.

In the rite of ordination of sub-deacons the *Pontificale Romanum* states: "The Altar of Holy Church is Christ Himself, as John bears witness, who, in his Apocalypse, tells us that he beheld a golden Altar set before the throne, on and by which the offerings of the faithful are made acceptable to God the Father. The cloths and corporals of this Altar are the members of Christ, God's faithful people, with whom the Lord is clad, as with costly garments, according to the Psalmist—"The Lord reigns; He is clothed with beauty'."

In the Office for the Dedication of the Lateran, 9 November, nocturn ii, lesson iv, the Roman Breviary describes "the altar which, anointed with oil, denotes the representation of Our Lord Jesus Christ, who is our Altar, Victim and Priest".

The architectural arrangement of the high altar, therefore, is intended to present to the eyes the Altarhood of Christ, and its adornment to illustrate his clothing with the glorious colours of his servants, in whom his own victory has born fruit. The canonical books insist that the high altar not only is the essential reason for the building of a church, but that it should also visibly *appear* so. It should rivet the observer's attention by means of a few and very simple architectural devices, and avoid distracting him by the multiplication of unessentials. For visible prominence is secured by unbroken surfaces, insignificance by confused ones, which is the whole art of camouflage.

How the Church intends to ensure this architectural prominence by her directions for the altar's furnishing will be examined in later articles on the crucifix, candlesticks, tabernacle, frontals and canopy. But first we may con-

sider the altar's position and its relation to the form and colouring of the rest of the building. For the application of colour has for its purpose emphasis; since colour either emphasizes, or is ineffectual.

As this representation of Our Lord exceeds in importance all other images of him such as a great rood, or statue of the Sacred Heart, so the emphasis should be confined to the actual altar—not dissipated on unessential embellishments. Any reredos, tier of shelves, or spired throne, which exaggerates attention to itself, diminishes the dignity of the altar by introducing confusion.

The first aid to prominence is isolation. Custom has obscured this principle, but it is still found in the liturgical prescriptions; for in the consecration of a high altar the bishop is directed to pass round it seven times. The effect of isolation may be further increased by the breadth of unbroken floor levels; steps should not be so numerous as to confuse their spaciousness, nor so high as to prevent the upper surface of the *mensa* being visible from the nave.

Another aid is lighting. Since the altar is most visible where there is most light, to place it in a dimly lit sanctuary, and to light the nave with large windows, is to reverse a main principle. Further accentuation comes from light playing round the altar, not only from front and sides, but also from behind, provided the danger of glare is overcome. The technique of such lighting is familiar to students of cinematographic photography, where effective lighting from behind the actors is not excluded.

Liturgical prescriptions, though again neglected by custom, provide colour throughout the altar's front elevation, which should focus on itself any surrounding decoration of walls or roof. Colour thus radiates from the altar outwards; and the point of radiation dominates the building; so that when the altar varies its colour, the whole building changes its complexion. What secular building can enjoy such delightful variety in its decorative scheme? If the genius of the rubrical authors were questioned, surely its guidance by the divine *illustratio* would be evident in this final touch of variety which, throughout the seasons, preserves the altar's prominence from being dulled by familiarity.

GEOFFREY WEBB.

ENTERTAINMENTS DUTY

THE law regarding Entertainments Duty as affecting amateur societies was in a chaotic state until 1925. Even now, after it has been codified and reduced to a more or less definite formula, it is full of snares to entrap the feet of the unwary. This note, then, is an attempt not to explain the law but to show its practical application to cases the clergy are most likely to encounter in the social side of their pastoral ministry.

First of all, what is the Entertainments Duty? It is a tax levied on payments exceeding sixpence for admission of people to any entertainment either as spectators or as members of an audience. It is chargeable, therefore, on payments to see or hear an entertainment, e.g. a stage play, cinema performance, concert, football match, etc., but not on payments to take part in an entertainment, e.g. a dance or whist drive.

The Finance (New Duties) Act of 1916 and the Finance Act of 1924 contain three special provisions relating to entertainments, the proceeds of which are devoted to philanthropic or charitable purposes. The first and second provisions authorize exemption in certain circumstances; the third allows repayment of duty in cases which are not entitled to exemption under the first and second.

Let a practical example explain the working of the Act. The parish Dramatic Society decides to stage a play to provide the parish priest with money for the upkeep of his church, which, being Catholic, depends entirely for its support on the voluntary offerings of the faithful and is, therefore, one of the recognized charities. Not unnaturally, they wish to make as much money as possible, so they decide to claim exemption from Entertainments Duty. How must they proceed?

The answer depends on how they propose to meet their expenses. If, by means of whist drives, dances, or private subscriptions from an outside source, they can gather together a sum of money sufficient to cover all the expenses of the entertainment—that is, not merely production expenses but also the cost of printing programmes,

of advertisement and of refreshments—they should apply to the nearest Customs and Excise Office for Form E.D. 12. This should be filled in and returned not less than fourteen days before the date of the entertainment. Failure to do so renders the entertainment liable to duty in the ordinary way. Having used this form the promoters are bound to hand over to the benefiting charity the whole of the takings; that is, not only all money taken for admission but also all receipts from any source whatever in connexion with the entertainment, e.g. sale of programmes and refreshments, takings from side-shows, payment for insertion of advertisements in programmes, etc. All such takings must be included in the gross receipts of the entertainment in "the full and true account" which the Commissioners of Customs and Excise may require after the performance. Similarly, expenses of all kinds in connexion with the entertainment and its side-shows must be entered into the same account. If only the net profits from such sources are recorded, exemption will not be granted.

If the promoters are unable to secure sufficient money to cover their expenses, application for exemption should be made on Form E.D.40; for one presumes that the Dramatic Society is "of a permanent character and is conducted solely (or partly) for charitable purposes". In this case the claim should be sent in as long as possible before the date of production and, certainly, not later than fourteen days in advance. Furthermore, an undertaking must be given that the whole of the net proceeds—that is, the difference between the total receipts from all sources and the expenses of all kinds borne out of the gross takings—will be given to the charity named. If the Commissioners are satisfied as to the facts, they will issue a certificate authorizing the entertainment to be given free of duty, but will require in due course the production of satisfactory evidence as to the disposal of the net proceeds. Each case, one supposes, is judged by the Commissioners on its merits.

The third method of applying for exemption is the most burdensome. It concerns the case where expenses are to be paid out of receipts, but are not expected to exceed fifty per cent of the gross takings. Application is then made on Form E.D.14 for authority to dispense with the

use of stamped tickets. The Commissioners will demand that a sum of money, determined by them, be deposited as security for Entertainment Duty and that a guarantee be given that "the whole of the net proceeds after deducting the expenses proper thereto" will be paid over to the benefiting charity. After the entertainment application is made on Form E.D.13 for the repayment of the deposit. If it is shown that the expenses fell below fifty per cent of the takings the whole of the deposit will be refunded, but if the expenses have exceeded fifty per cent of the receipts the full amount due for Entertainments Tax will be taken out of the deposit and only the balance (if any) returned.

Most priests will find that the first method (Form E.D.12) is the simplest and most practical. All that one must remember is that no expenses whatever must be paid out of receipts. This is not a real difficulty, for in every parish there are scores of people ready to organize whist drives, dances, tea-parties, etc.—concerts, too, if the price of admission does not exceed sixpence—to get together money to defray the expenses of a big production.

W. P. S.

BOOK REVIEWS

Anglicanism in Transition. By Humphrey J. T. Johnson,
Priest of the Birmingham Oratory. (Longman's.
Pp. vii + 235. 6s. net.)

ABOUT ten years ago I find I wrote "the book you read at meals should be a work of fiction, or a light work anyhow, which you have read before". Perhaps grey hairs have brought me a stronger digestion, or more serious tastes, but I confess it was with some misgiving that I reclined Father Johnson's *Anglicanism in Transition* on my reading-desk (appropriately fashioned though it was from a pew of the church in which I was baptized). The misgivings were quite unnecessary. I hasten to assure my brethren of the clergy who have the meal-reading habit (all the refectories must be at it already) that from page 1 the author never looked back. It is a work of scholarship and even of research, but so light is its touch, and so engaging its selection of material, that you can read it like a novel. And I most heartily propose it as a model to some clerical writers who cannot ever record the sayings and doings of another Communion without emphasizing, by italics and even by shriek-marks, what they find eccentric. True to the dry school of Lytton Strachey, Father Johnson keeps all his laughs up his sleeve, and allows the reader to do the emphasizing for himself.

The scope of the book is very simply stated. After a historical sketch which covers the centuries of Laud, Wesley, and Newman (rightly singled out as the really significant figures of the Anglican Church), the author explains and weighs up the alterations that have come over the outlook of the Establishment in the times of three men whose lives have been recently published—Archbishop Davidson, Bishop Gore, and Lord Halifax. The titles of the various chapters, *Modernism and the Episcopate*, *Prayer-book Reform*, *The Free Churches and the East*, *Canterbury and Rome*, *The Church and the State*, indicate the cross-sections of the plan. The first-named will be, perhaps, of the most general interest. But the exposition is so lucid and the narrative so well maintained throughout, that even the most hardened of cradle Catholics will find it

difficult not to sit up and take interest over the fortunes of their unfallen sister. Of the Malines conversations, Father Johnson writes that they "mark a period in the history of the Church of England analogous to the point in a comet's orbit at which it is nearest the earth. The Roman comet may be said to have become first visible to dwellers on the Anglican earth at the time of the French Revolution. The tolerant attitude shown by some leading Anglican clergymen to those who are endeavouring to destroy the Church of Spain may well mark the beginning of a new period of estrangement between Catholics and Anglicans, as the sympathy shown by members of the Established Church for the persecuted French Church was the dawn of an era of improved relations". Was it not Aristotle who said that it was one of the highest literary gifts to have a good eye for resemblances?

If there is one point over which the author's judgment, usually so well balanced, is at fault, it is, I would suggest, his treatment of the Evangelicals. Throughout, he seems to me to underestimate both their spiritual quality and their influence, and if he means (as he certainly manages) to suggest that the defeat of the Deposited Book in Parliament was the work of the "Protestant underworld", he is doing much less than justice to the character of the opposition. After all, a petition signed by 300,000 adult communicants could quite reasonably influence the minds of the legislature, it represented about one-eighth of communicant Anglicanism. (Incidentally, is there not a misprint in the figures, given on p. 179, of Easter communicants in 1928? It is less than 2,300,000, whereas the figures given in Whitaker stood at over 2,400,000 in 1924, and do so still.)

The book gives the impression, without making itself responsible for the statement, that the process of change which has been going on in the Anglican Communion within the last generation or two has now slowed up, if it has not actually been arrested. I wish I felt as certain of this as he does. Let us hope that present Etonians will not have lived through such ecclesiastical changes, thirty years hence, as Father Johnson and I have since the days of Dr. Warre.

R. A. Knox.

The Massacre of Saint Bartholomew. (By Sylvia Lennie England, Ph.D. (London), B.A. Large Crown 8vo. Pp. 284. John Long Ltd. 12s. 6d.)

A GREAT deal of careful reading and judicious thinking has gone to the making of this excellent survey of one of the most horrible events in the French wars of religion of the sixteenth century, and incidentally, the occasion of much violent abuse of the Papacy. In substance the story is simple, three elements combining to produce the tragic climax; Catherine de' Medici, fearful of losing power and influence over her son Charles IX who seemed more and more to fall under the influence of Coligny, the Admiral of France and a leader of the steadily strengthening Huguenot party; the Guise family and their connexions, arrogantly Catholic and fiercely hating the whole Huguenot faction, with an assassination to avenge for which they held Coligny responsible; and the Parisian populace, to some extent an unknown quantity, but violently anti-Protestant in feeling. Miss England writes objectively, and lets the story unfold itself. Rightly she will not accept the theory that the massacre was a long-premeditated and carefully planned scheme, nor does she admit that religion had anything to do with Catherine's motives or decision. "As far as Catherine's responsibility is concerned, the contention of present-day writers that the crime was political and not religious is a just one. The fact that the Huguenots were not Catholics was not Catherine's motive in wishing to remove them." What she feared was the triumph of Coligny's policy, war with Spain, and the loss of her personal ascendancy over the King. The defeat of the Huguenot leader Genlis at Mons made the issue plain. Spain was too strong, and war would mean disaster. "Coligny had had his chance" is the way Acton put it. "He had played and lost." He must be removed. But the final decision to murder him was probably not taken until after the Huguenots were assembled in Paris for the "scarlet wedding" between Catherine's daughter and Henry of Navarre in August 1572, and even then it was only the failure of Maurevel's shot which stamped her into accepting the suggestion of a general massacre. Miss England gives a careful and sober account of the ghastly story, and she is especially

enlightening in her chapter on the massacre in the provinces and the mixed reception accorded by the provincial governors to the royal orders. In particular, she ably defends the memory of Mandelot the governor of Lyons who has been accused of duplicity when, in fact, he did all in his power to prevent the massacre in that city.

It is with regard to Pope Gregory XIII that Miss England seems to become less objective. She adopts, or seems to adopt, the attitude that Gregory's information as to what had happened in Paris gave him a true account of the whole affair, and that he never really believed the story concocted by the French Court that the massacre was a measure of self-defence against an imminent rising on the part of the Huguenots in which the King, his mother, and his brothers would all have been murdered. It is true that the story is confused and that what passed in Gregory's mind will never be known, nor, I suppose, shall we know for certain the contents of de Beauville's verbal account to the Pope of what had happened in Paris, but there are one or two points which Miss England seems to have missed. Brantôme's account, for what it is worth, leads one to think that Gregory was at first deceived, and that later, when he knew the real truth, he shed tears of sorrow. La Ferrière, too, seems to have shown that in November Gregory was far from pleased when he learned that Maurevel had been presented to him. "The man is an assassin," he exclaimed. (*Lettres de Cath. de Med.* T.IV. Introduction, p. cxvi.) The famous medal too, for the striking of which Gregory has been so fiercely blamed, seems to me to be a further proof that he did not realize what had happened. Miss England describes the reverse of the medal as "the representation of an angel attacking with drawn sword a cowering group of people". This is scarcely a fair description. The seven Huguenots represented, far from being a cowering group of people, are, in fact, an armed and armoured band. One is raising a shield to ward off the angelic attack ; four lie stricken on the ground, variously clad in armour or mail, one holding aloft a broken sword ; while the ground is littered with swords, spears, and maces, the obvious remnants of an armed struggle. One may well imagine that Gregory

thus envisaged things when, on hearing the first news, he made the obvious comparison and declared that what had happened in France pleased him more than fifty battles of Lepanto¹. It is worth noting, too, that the Nuncio Salviati, the French Ambassador de Ferrals and the Cardinal de Granvelle all at different times use the word "execution" when speaking of the massacre. The Pope certainly rejoiced at the overthrow of the heretics, but one may still doubt if he realized the enormity of the deed. Apart from this one point, Miss England's book deserves all praise. Her last chapter is a model of restrained and balanced judgement; and she provides an excellent Bibliography.

ANDREW BECK, A.A.

FROM FOREIGN REVIEWS

(1) *Zum Vollbegriff der eucharistischen Konsekration*. P. Placidus Rupperecht, O.S.B. in *Divus Thomas*. (Freiburg i.d. Schweiz. Pp. 371-414.) The Eucharistic *consecration* has become, in theological as well as in general language, synonymous with the Eucharistic *conversion*. But does this, asks P. Rupperecht, exhaust its complete meaning? He answers that it does not.

The starting-point of the discussion is a power of consecration which from very early times has been attributed to deacons. The appeal of Lawrence the deacon to Pope Xystus as he was on his way to martyrdom is well known: How could he refuse a part in his death to his own deacon, "cui commisisti dominici sanguinis consecrationem, cui consummandorum consortium sacramentorum"? Since St. Ambrose, who relates the story (*De officiis*, I, 41), gives no explanation, we may suppose that he regarded it in no way as surprising that a deacon should claim the power of "consecrating the blood of the Lord". Medieval commentators have explained it by attributing to the deacon a "ministerial consecration", i.e. the power to assist at the

¹ It may be of interest to note that there are several copies of Pope Gregory's medal in the British Museum, and that the authorities there produce excellent plaster casts at the very low cost of sixpence for one side, or ninepence for both. It is a good thing to see what the medal really looked like.

consecration performed by the priest, so completely by this time had the word "consecration" become identified with the Eucharistic conversion, or transubstantiation. Certain editors of Ambrose's works, however, have given us a useful clue to the meaning of diaconal consecration by substituting for the word *consecratio* the easier *dispensatio*, a reading which has found its way into the Roman breviary. Undoubtedly the chief function of the deacon at Mass was the distribution of the chalice. In what sense may the distribution of Holy Communion be called a consecration? Without following P. Rupperecht in his learned and detailed study of the liturgical prayers and blessings which follow the consecration strictly so called, we may summarize his findings as follows :

The ultimate purpose of the Sacrament of the Eucharist is the sanctification of the faithful who receive it, and the conversion of the bread and wine into the Body and Blood of Christ is only a means to this end. Primarily, therefore, the effect of the Eucharistic consecration is transubstantiation, whereby the sacrifice is offered and the sacrificial food is made available. But secondarily the consecration is designed to unite the faithful with God by the reception of the Sacrament. Hence we find that the prayers of the Canon which follow the consecration strictly so called (the Anamnesis, the Epiclesis, the Pater Noster, the prayer *Haec commixtio et consecratio corporis . . . fiat nobis in vitam aeternam*) contain frequent references to the fruitful reception of the Sacrament by the faithful. All these prayers, and all the ceremonies, such as the breaking of the Host, which have in view the distribution of the Eucharist, may rightly come under the general name of consecration. Not that these prayers or blessings are able to make any holier the Body of Christ which is the instrument of all sanctification, but they do express the truth that God's activity does not cease with providing the Eucharistic food, but continues in ensuring that the food so provided shall produce the desired effects in those who partake of it. In a similar way the Grace before meals, while supposing that the food already possesses in itself the power of nourishing the human body, asks God to ensure that it shall be for our spiritual and temporal benefit. This "secondary" consecration is the

consecration in which the deacon has a part. It does not make the *oblata* any holier in themselves, but it hallows them in the sense that the sanctifying virtue which is in them is made to overflow and be poured into the souls of the communicants.

The author adds an interesting suggestion, it is that the understanding of the Eucharistic consecration in this wider sense may serve to remove one obstacle in the way of the reunion of the Eastern Churches with Rome. The contention of Eastern theologians that the Eucharistic *conversion* is not completed until the Epiclesis is relatively recent. But they have retained the ancient idea that the *consecration* is not completed with the words of Institution. If the word "consecration" is taken in a wider sense which will include the prayers and blessings that have reference to the fruitful reception of the Sacrament, it will then be possible to maintain the undoubted truth that the Eucharistic conversion is brought about only by the words of institution (the sacramental *form*), but also at the same time to admit that the Epiclesis has a part to play in the consecration, taken in its wider sense.

(2) The March number of *Theologie und Glaube* is in effect a very closely concentrated and extremely valuable handbook of Apologetics, consisting of seven essays written by some of the most learned of modern German scholars in answer to a Modernist work which appeared a few months ago at Leipzig. The work in question, *Der Katholizismus. Sein Stirb und Werde*, was written by certain anonymous authors describing themselves as "Catholic laymen and theologians", and although it had already been placed on the Index of forbidden books while it was still in the press, it has, nevertheless, found its way into many secondary schools and is being widely read. The authors put forward the now antiquated Modernist claim for "restatement". The Catholic Church, they maintain, has become so degenerate that it is no longer possible to recognize in her the features of the original Christian foundation. The Church is therefore condemned to death. The Roman Catholic Church must die in order that the living Catholicism which lies buried within her may rise again in full vigour.

Dr. Bartmann deals with the dogmatic questions involved, paying special attention to the charge of excessive intellectualism levelled against scholastic theology in general and against St. Thomas in particular. Nobody, he points out, could be more modest than St. Thomas in the claims which he makes for the human mind in the investigation of divine things. The remainder of his essay is devoted to the Resurrection and the Eucharist, which had been the subject of special attack, and which are treated by the writer, especially from the patristic point of view, in eight pages packed with theological learning. Dr. Peiper treats of New Testament questions; especially he deals once more with the Modernist suggestion that Christ, being under the illusion that the end of the world was imminent, could not have founded the Church.

Perhaps the best of an excellent collection is the article of Dr. Brinktrine, who in fourteen pages writes briefly but adequately of such fundamental points as the scientific character of theology, the relation between revelation and religious experience, miracles, and the alleged vicious circle involved in the Catholic method of apologetic. With regard to the suggestion that nobody who already believes in the existence of God can approach the proofs of the existence of God without prejudice, and that therefore none of the arguments for that thesis are objectively valid, Dr. Brinktrine answers that it might equally be argued that nobody who is interested in the possession of a piece of property can ever give valid proof of his proprietary rights. If the Church forbids adherence to certain schools of philosophy, he adds, it is only because such currents of thought must be fatal to all science: "It is evident that the only philosophy which can serve as a foundation for faith is one which is sound and which is in keeping with natural human thought. Pantheism, scepticism, and agnosticism are therefore excluded."

Provost Paul Simon rebuts the contention that religion, metaphysics and science are concerned with different orders of reality, and must therefore be kept entirely distinct from one another, by emphasizing the unity of truth and the analogical unity of being. It is this basic truth that justifies the universal application of the principle

of causality, and therefore also the traditional arguments for the existence of God. Dr. Rüsche and Dr. Mooke contribute philosophical essays, the former vindicating the Aristotelian philosophy of St. Thomas against the charges of "cosmologism, intellectualism, and deism", and the latter showing that modern thought, far from exploding the metaphysical theses of the Middle Ages, is now taking a turn which will lead us back to them. Dr. Mayer concludes the series with an essay on moral theology, showing that Catholic ethics can never be out of touch with the humanity of any age since it is based upon human nature itself. He insists, moreover, that the sphere of the Church's authority in morals is determined by divine revelation and by her duty to interpret and safeguard the natural law.

(3) Two articles of interest on the subject of Our Lady have appeared recently, the one by Fr. C. Friethoff, O.P. in *Angelicum* (January, 1938, pp. 1-16): *De Doctrina assumptionis corporalis B.M.V.*, the other by Fr. Seb. Tromp, S.J. in *Zeitschrift für Ascese u. Mystik* (January 1938, pp. 47-58): *Marias Königtum*. Fr. Friethoff makes a plea for the definition of the Assumption as a dogma of faith: "privilegium praedictum non tantummodo videtur theologice certum . . . sed jam videtur fidei proximum non indigens nisi sollemni propositione ab Ecclesia sancta Dei, ut fide acceptare teneamur". The learned author considers in turn eight arguments which have been used by the Fathers and by theologians to prove the doctrine of the Assumption. With six of these he thinks it possible, at least, by way of *argumenta convenientiae*, to establish the doctrine as a certain theological conclusion. But this is not enough in order to make it definable as belonging formally to the deposit of faith. Can it be shown that the doctrine of the Assumption is contained formally in the sources of revelation? In the opinion of Fr. Friethoff it can, and in two ways. First: "Maria est assumpta quia est causa nostrae salutis". Mary, being associated uniquely and universally with Christ in the work of redemption, was associated with Him similarly in His triumph over sin and its effects. This, Fr. Friethoff holds, is a revealed doctrine, in which is formally contained the doctrine of Mary's complete victory over death by an anticipated resurrection. The Assumption is therefore

not merely a theological conclusion, it is an immediate inference from a formally revealed truth. The second argument is based upon Mary's unique blessedness : "*Maria est assumpta quia benedicta*". Just as Pope Pius IX in the Bull *Ineffabilis* was able, in the light of traditional teaching, immediately to infer the doctrine of the Immaculate Conception from the words "*benedicta tu, sive nunquam maledicto obnoxia, item inferri potest : ergo mortis nexibus non detenta*".

(4) The second Mariological article deals with the Queenship of Our Lady. Fr. Tromp considers Mary successively as the mother of Christ the King, as the Spouse of God the Son, and as Queen reigning in heaven. As the mother of Christ the divine King, Mary is the Queen-Mother, and as such enjoys the highest honour that can belong to a creature. Moreover, if we consider the kingship which belongs to Christ also as man we may say in a sense that He owes this kingship to her, inasmuch as it was by her consent that He assumed a human nature in her virginal womb. From this point of view Mary has a right to the love and gratitude of the whole human race which, through her, has become a kingly people. As the second Eve, Mary is the Spouse of Christ, co-operating with Him to bring about our birth as the sons of God. This is true, says Fr. Tromp, at least, so far as she intercedes for all graces. With regard to the nature of Mary's queenly power in heaven the author is less definite. He is of opinion that Mary can be said to exercise truly queenly power in heaven (i.e. by an active part in the distribution of all graces) only if it is admitted that on earth she co-operated with Christ in what theologians call *objective* redemption, i.e. if with Christ and under Christ she paid the price of our Redemption. Only in that case can it be said that no grace is given without her heavenly command (*de congruo*). Her merely intercessory power cannot, in the view of Fr. Tromp, be called an exercise of queenly dominion. He himself inclines to the opinion that Mary co-operated with Christ in objective Redemption, and that she is now associated with her Son in the distribution of grace, not merely by her intercession, but by her command. He inclines to this view, but he does not positively accept it. He asks himself the question. But his answer is : "Ich weiss es nicht."

G. D. S.

(5) *Les Orationes Sollemnes du vendredi saint*.¹ Largely from the fifth-century testimony of Prosper of Aquitaine, the author shows that these prayers are not something special to Good Friday but are the "oratio fidelium" of the ancient Roman Mass. The one most discussed in these days of persecution of Jews is "pro perfidis Judaeis"; it would seem that the liturgy execrates them as though they were almost beyond the pale. Dr. Van Doren, in a note on the subject, reasserts the correct explanation of "perfidus", which is "faithless", i.e. incredulous, and not "perfidious" as the English and most vernacular translations have it. Various indications support this interpretation, such as the use of *perfidia* in non-Jewish association as a synonym for lack of faith or heresy: *ariana perfidia*, *mahumetica perfidia*. But what of the omission of *Amen*, *Oremus*, *Flectamus genua*? These were in use up to the ninth century. *Flectamus genua* was omitted owing, perhaps, to anti-semitic influences. Or it may have been the last of the prayers, at one period; the *Flectamus genua* is omitted at the last prayer on Holy Saturday and Ember Saturdays.

(6) *Nouvelles Méthodes d'Apostolat*.² Replying to certain questions concerning Catholic Action, the editors allay the fears and anxieties of parish priests lest the new movement should lessen the authority of the curé in parishes. *De jure* there is not the slightest risk of the authority and influence of the curé being assailed; *de facto* his position may, here and there, be threatened by those lay people whose enthusiasm is not in proportion to their understanding of what Catholic Action is. This is an evil, a disadvantage, which must be tolerated in view of the immense good which will be accomplished by the *élite* of the movement. Its importance and value may be estimated, in France, from the fact that it has stirred up the enmity of people who were well content when the activities of the Church were confined to the sacristy, but are alarmed at seeing the principles of Catholic Christianity entering the factory, the workshop and the forum. E. J. M.

¹ D. M. Cappuyna in *Questions Liturgiques et Paroissiales*. fasc. 1, 1938.

² *Ami du Clergé*, 10 March, 1938, p. 145.

CORRESPONDENCE

"SAFE PERIOD"

Fr. J. J. Schagemann, C.S.S.R., of Lima, Ohio (U.S.A.), writes :

Permit me to call your attention to the Catholic Maternity Guild Movement which I had the honour to inaugurate seven years ago, shortly after the promulgation of "Casti Connubii". At present we have some eighteen of these Guilds functioning or in process of formation in as many cities in the U.S. Through the efforts of Mary Singleton, a contributor to the *Southern Cross* of Capetown, S.A., one of our Guilds was established in Johannesburg, the Transvaal.

Your perfectly correct attitude toward the publication of the "safe period", as given in the September number of the *CLERGY REVIEW* leads me to state, as I did in some of my articles, that just because of the indiscreet dissemination of this information, we find the Guild more necessary than ever, so that the primary end of marriage may be properly appreciated and upheld. As the *Linacre Quarterly* stated very correctly a few years ago, we priests ought certainly not to be "counsellors of infecundity".

In August 1936 a priest in England wrote in a London Catholic paper that something more than mere denunciation of the evil of birth control is needed. He seemed to call for some institution such as our Guild hopes to be. Further information will be gladly given you by the President, Mrs. Mary Filser Lohr, 960 Madison Avenue, New York City, the National President of the National Catholic Women's Union, and by Mr. Frederick P. Kenkel, LL.D., K.S.G., K.H.S., the Director of our Central Bureau.

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(The Publishers will be pleased to put a limited space at the free disposal of the clergy for the purpose of offering or enlisting the services of holiday supplies. Communications, worded as briefly as possible, should reach the publishers not later than the 15th of the month.)

A GERMAN priest, English fairly fluent, desires work in England for three or four months, May to October inclusive. Owing to German Currency Laws his travelling expenses, etc., would have to be paid. Full particulars can be had from Fr. C. Howell, S.J., Holy Name, Manchester 13.

BOOKS RECEIVED

HISTORY OF THE CHURCH. By Rev. Dr. Joseph Lortz. Translated and adapted from the Fourth German Edition by Edwin G. Kaiser, C.P.P.S., S.T.D. (London: G. E. J. Coldwell. 573 pp. 15s.)

TRADITION AND PROGRESS, and other Historical Essays in Culture, Religion, and Politics. By Ross Hoffman. (London: G. E. J. Coldwell. 165 pp. 8s. 6d.)

THE CROSS AND THE CRISIS. By Fulton J. Sheen, D.D., Ph.D. (London: G. E. J. Coldwell. 219 pp. 8s. 6d.)

HISTORY OF MEDIEVAL PHILOSOPHY. Vol. II: The Thirteenth Century. By Maurice de Wulf. Translated by Ernest C. Messenger, Ph.D. Third English Edition. (London: Longmans. 379 pp. 17s. 6d.)

THE RISE AND DECLINE OF MARXISM. By Waldemar Gurian. Translated by E. F. Peeler. (London: Burns Oates & Washbourne. 184 pp. 7s. 6d.)

ULRICH VON HUTTEN AND THE GERMAN REFORMATION. By Hajo Holborn. Translated by R. H. Bainton. (London: Humphrey Milford. 214 pp. 14s.)

THE WAY OF THE JUST. Informal meditations. By Edwin Essex, O.P. (London: Burns Oates & Washbourne. 87 pp. 2s. 6d.)

THE GARDEN OF GOD. Chapters on the Religious Life. By Robert Eaton, Cong. Orat. (London: Burns Oates & Washbourne. 91 pp. 2s. 6d.)

JEAN BERCHEMANS, 1599-1621. By Tony Severin, S.J. (Bruxelles: L'Édition Universelle, S.A. 64 pp. 5 fr.)

NOTRE-DAME DE FRANCE. (Le Vœu de Louis XIII à la Sainte-Vierge.) By Michel Christian. (Paris: Editions Téqui. 144 pp. 10 fr.)

TROIS LEÇONS SUR LE TRAVAIL. By Yves Simon. (Paris: Téqui. 71 pp.)

LA PHILOSOPHIE DE LÉON BRUNSCHVIG. By J. Messaut, O.P., S.T.D. (Paris: Librairie Philosophique J. Vrin. 166 pp.)

PAX CHRISTI. By Jean Caret. (Bruxelles: Éditions de la Cité Chrétienne. 125 pp.)

GOTTES GEDANKEN ÜBER DES KINDES WERDEN. By Michael Gatterer, S.J. (Innsbruck: Felizian Rauch. 123 pp. 2.80 sch. and 4.40 sch.)

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- DIE GÖTTLICHE GABE DER VOLLKOMMENHEIT.** By Dr. Thomas Michels, O.S.B. (Innsbruck: Felizian Rauch. 92 pp. 3 sch. and 4.50 sch.)
- WORTE INS SCHWEIGEN.** By Karl Rainer, S.J. (Innsbruck: Felizian Rauch. 117 pp. 3 sch. and 4.50 sch.)
- LE MEILLEUR MOMENT POUR ÊTRE PRÊTRE.** By Mgr. Millot. (Paris: Téqui. 192 pp. 12 fr.)
- ENGLISH POLITICAL THOUGHT, 1603 to 1660.** Vol. I: 1603 to 1644. By J. W. Allen, M.A. (London: Methuen. 525 pp. 21s.)
- CONFESSIONS OF AN ECONOMIC HERETIC.** By J. A. Hobson. (London: Allen & Unwin. 217 pp. 5s.)
- NOUVELLE HISTOIRE DE L'EGLISE.** By Abbé R. Morcay. (Paris: Lanore. 350 pp. 20 fr. and 25 fr.)
- THE THEORY OF RELIGIOUS LIBERTY IN ENGLAND, 1603-39.** By T. Lyon, B.A. (Cambridge: University Press. 242 pp. 7s. 6d.)
- COMMUNIST ATTACK ON THE PEOPLE OF GREAT BRITAIN.** By G. M. Godden. Second and enlarged edition. (London: Burns Oates & Washbourne. 109 pp. 2s. 6d.)
- THE CHURCH AND THE WORLD: Being Materials for the Historical Study of Christian Sociology.** Vol. I. By Cyril E. Hudson, M.A., and Maurice B. Reckitt, M.A. (London: Allen & Unwin. 309 pp. 7s. 6d.)
- PHILIP II.** By William Thomas Walsh. (London: Sheed & Ward. 770 pp. 18s.)
- HISTOIRE DE L'EGLISE.** Tome II, Le Haut Moyen Age. By A. M. Jacquin, O.P. (Paris: Desclée de Brouwer. 683 pp.)
- CANONICAL PROCEDURE IN MATRIMONIAL CASES.** Formal Judicial Procedure. By William J. Doheny, C.S.C., J.U.D. (Milwaukee: Bruce Publishing Co. 725 pp. \$8.)
- UNION OF CHRISTENDOM.** Edited by Kenneth Mackenzie, Bishop of Brechin. (London: S.P.C.K. 702 pp. 8s. 6d.)
- MORALS MAKYTH MAN.** By Gerald Vann, O.P. (London: Longmans. 240 pp. 7s. 6d.)
- A COMMENTARY ON MACAULAY'S HISTORY OF ENGLAND.** By Sir Charles Firth. (London: Macmillan. 375 pp. 21s.)
- I REMEMBER MAYNOOTH.** By Don Boyne. New and enlarged Edition. (London: Longmans. 223 pp. 5s.)
- LA BOITE AUX QUESTIONS.** By B. L. Conway, C.S.P. Translated and adapted by Adrien Malo, O.F.M. (Montreal: Librairie Beauchemin. 447 pp.)
- PHILOSOPHIE DE LA RELIGION.** By Paul Ortega, S.J. (Bruxelles: L'Édition Universelle, S.A. 476 pp. 45 fr.)
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